PRINCETON
OCT 31 1968
THEOLOGICAL SEMINARY
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STORAGE

THE

MISSIONARY HERALD.

VOL. LXXVII.—NOVEMBER, 1881.—No. XI.

THE Annual Meeting of the Board at St. Louis occurs just as this number of the *Herald* is passing through the press. We give in this issue the General Survey of our Missions and the paper by Dr. Clark presented at the meeting, and the records of the session will be given next month.

THE last letters received from our brethren on the way to Bihé are dated July 29. They were then at Kalay's village in Bailunda, some six days' march from Bihé, and ready to move on. All three of the party were well, though each had suffered somewhat from the fever. They report that in the early mornings their fingers are cold, the thermometer going down to about 50°, sometimes to 40°, but rising at noon to between 85° and 90° in the shade. The natives, and especially the King of Bailunda, are friendly. The greatest difficulty is experienced in making the people understand the motives of our missionaries in coming among them. "You will not buy wax, rubber, ivory, or slaves. What are you here for?" And when the object is explained, there seems to be no power to appreciate it. As to the language, Mr. Bagster reports that Messrs. Sanders and Miller can understand much of the conversation carried on among the natives. Mr. Sanders has now some 1,200 words written down, and is at work upon the structure of the language preparatory to reducing it to writing. Mr. Bagster writes: "We have no sighs and no discouragements in our camp. We just keep on rejoicing and going forward."

A WONDERFUL deliverance has come to Hilo, in the Sandwich Islands, the scene of the labors of the venerable Titus Coan. For about eight months a vast stream of lava has been pouring forth from Kilauea, and varying in width from one half mile to four miles, it has slowly moved on for fifty miles, down towards Hilo and its beautiful bay. It seemed for a time almost inevitable that the bay would be filled and that Hilo would become another Herculaneum. But when within eight hundred yards of the town the stream ceased to flow, and the cooling lava became as rock. To the inexpressible relief of the anxious but prayerful people Hilo was saved.

WE regret to hear of the death of Rev. Dr. Samuel Manning, for many years Secretary of the London Religious Tract Society, an organization which under his efficient care has rendered great service to the foreign missionary work of various Boards, our own among the number.

If those who received the October number of the *Herald* later than usual will look at the more than six pages filled with the record of donations, they will discover the reason for the delay. On the last month of the financial year the Treasurer's books are kept open some days beyond the usual time for closing, and after they were closed in September, the long list of donations could not be tabulated and printed and allow of an earlier mailing of the number.

There are many dwellers beyond the seas who will hear with grief of the death of Prof. Henry Cowles, of Oberlin. His Bible Commentaries have been greatly prized both by missionaries and native preachers in foreign lands, and as the successive volumes have come from the press, Professor Cowles has sent one hundred and fifty copies to be distributed among the missions of the American Board. Other copies which were needed were furnished at cost, without copyright, and just prior to his death the venerable commentator had perfected arrangements whereby the total avails of the copyright should hereafter be used in providing copies of the commentaries for distribution by the American Home Missionary Society, the American Missionary Association, and the American Board, two fifths of the amount to be given to the Board.

The Pacific reports an interesting incident occurring at San Francisco, on board the "City of Peking," which took out our recent missionary reënforcement to North China. On the same vessel were some fifty of the Chinese students ordered home by their government, who, after giving cheers for various friends they were leaving, took up the hymn, "My country 't is of thee," and sang it with a will, inviting others to join with them. We look for no explosion following the return of these young men to their native land. We may hear nothing about them, possibly, for some time to come. But that they will be a power in China, infusing a new life into a mass already deeply stirred, who can doubt? They may prove to be in some sort missionaries for Christ, as efficient possibly as our brethren who sailed with them, girded for a divine service though they now know it not.

A missionary who resides in some foreign land for years, learning the language and knowing the history and habits of a people, is far better qualified to speak of what he has seen abroad than is a mere traveler who passes hurriedly over his route, catching glimpses only of the people and lands he visits. We are moved to say this by seeing the prospectus of a lecture upon India to be given this fall and winter by Rev. C. W. Park, our missionary at Bombay. Ten years of residence and careful observation in India prepare Mr. Park to speak as few Americans can of the political, social, and religious institutions of that far-off Empire.

The Hiogo Times (Japan) of August 30, contains a communication from Rev. J. H. De Forest, concerning the Japanese books and other publications prepared by the missionaries of the American Board, or by native Christians connected with our mission. A list of fifty such publications is given, twenty-seven of which are original, the others being translations. Fifteen out of the fifty are published and distributed entirely by native houses, the remainder being issued by our own Board, the American Tract Society, and the Foreign Sunday-school Association. Thus rapidly is a Christian literature being provided for Japan.

Oahu College, in the Sandwich Islands, has just celebrated the fortieth anniversary of its foundation. Originating in the pious desire of the earlier missionaries at the Islands to give their own children, and such others as might be ready for it, a thorough Christian education, the college has done good service for many years, numbering among its graduates many persons now prominent on Hawaii and in other parts of the world. It greatly needs further endowment that it may increase its board of instructors. An effort is now making among the foreign residents at the Islands to raise such an endowment. The August number of the Honolulu *Friend* contains a vigorous sermon of Dr. Damon's, in which he forcibly presents the claims of the college, especially upon the foreign community residing on the Hawaiian Islands. The plea should be responded to liberally.

In connection with the recent and lamented death of Mr. Durant, the founder of Wellesley College, it is pleasant to make mention of the deep interest he took in the education of women abroad as well as in this land. It was his ambition to have each class that should come from the college represented in the foreign field, a desire that thus far has been fully met, and he sought in every way to draw the attention of the students to the needs of the unevangelized. There are few if any tables in the land better supplied with missionary periodicals than is a table in the reading room of Wellesley College. It was at his suggestion and with his active coöperation that the College Missionary Society undertook the support of one of the graduates now in India, and that the Society might have some special tie to China he had intended to maintain at his own cost a female missionary at or near Peking. May Wellesley College ever remain true to the spirit of its founder, well expressed in its chosen motto, "not to be ministered to, but to minister."

All good things serve many ends. The *Missionary Herald* is glad to find that it has been put to a use not originally contemplated. A teacher in the West, according to *The Advance*, has discovered a new incentive to diligence to set before her scholars. She keeps a copy of the *Missionary Herald* on her desk, offering to the pupil who has the best lesson the privilege of reading the number, and she reports that the children study for it, if they do not cry for it. In this case the plan works well. We are aware that children have not always viewed our magazine in just this light, but we are bold to say the fault was partly theirs, and are glad to believe from this and other tokens that a better generation is coming forward.

The population of the United States, counting men, women, and children, is a little over fifty millions; of this number one person in 728 is a Protestant evangelical minister; one in 56 is a teacher in an evangelical Sabbath-school; one in 5 is a member of an evangelical church. If, therefore, there were an even distribution of these Christian forces throughout the country, there would be found in each community of 728 souls one minister, 13 Sabbath-school teachers, and 145 professing Christians. This is a large amount of salt, and it ought to be so placed that it will save not only our own but other lands. It will certainly do so unless it has lost its savor.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD.

[*Presented at the Annual Meeting of the Board, at St. Louis, October 18, 1881.*]

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

THE year past has been one of steady progress and enlargement in the missionary work. Without neglecting the various enterprises already in hand, it has seemed but just to follow the leadings of Providence into such new fields as presented the greatest needs and the largest opportunities, and were most closely connected with the world's evangelization. Though among the last to be opened to the influences of the gospel, China and Africa, the two strong-holds of heathenism, may be said to have peculiar claims on the Christians of the United States, one, because of its immense population now first waking from the slumbers of ages, our near neighbor on the west; and the other our neighbor on the southeast, that some fitting reparation may be made for centuries of abuse by the so-called Christian world.

CHANGES IN THE MISSIONARY RANKS.

It is with profound regret that we speak of the removal of so many valued laborers taken away in the midst of their days and of their usefulness; — Rev. Myron Winslow Pinkerton, a man of rare self-sacrifice and devotion, as he was on the way to establish a mission in Umzila's Kingdom; Mrs. Laura E. Smith, of Marsovan, Western Turkey, greatly beloved by all who knew her, for her sweet, Christian spirit; Mrs. Mary F. Chambers, of Erzroom, after a period of labor, brief, yet long enough to have shown gifts and character of a high order; Mrs. Abbie S. Hume, of Ahmednagar, missionary daughter wedded to missionary son, faithful to the double consecration; Mrs. Delia E. Curtis, of Osaka, Japan, a woman of fine culture, of gentle, winning ways, thoroughly devoted to her work; Mrs. Emma C. Hall, at Fort Berthold, in the Dakota Mission, where she had labored to bring wild Indians under the influences of the gospel; Mrs. Jennie R. Taylor, at Apaiang, in Micronesia, after but a single year in her island home; and Mrs. Ellen M. Bond, one of the veteran missionaries in the Sandwich Islands, laboring to the last with untiring zeal for the welfare of the Hawaiian race.

Thirteen others, including three ordained missionaries and one physician with their wives, have ceased to be connected with the Board. Fourteen missionaries have returned to their several fields, and forty new laborers have joined the missions, including nine ordained missionaries, two physicians, and thirteen unmarried ladies, of whom two go out as medical missionaries to North China.

MISSIONARY CHILDREN.

Forty-eight children of missionaries received aid from the Board the past year in grants ranging from $100 to $150 each. Mrs. Walker has had twenty regular members in her missionary family, besides receiving from time to time, many missionary guests, — thirty-five, for example, during the month of September. Supplementing the grants from the Board, Mrs. Walker has aided missionary children under her care, and disbursed to fourteen others outside of her family the sum of $2,530.84, and received from friends interested in her work, $2,331.63. This simple statement shows at once the value and the extent of her labors and her need of assistance.

THE MISSIONS.

AFRICA. — Within the past fifteen months fifteen new laborers have been sent to Africa, and four more are under appointment to go in the early spring. Eight of these reënforce the Zulu Mission, including its enlargement in Umzila's Country, and eleven

are designated to the West Central Africa Mission, of which Bihé is to be the center. The new missionaries are possessed of various gifts and acquirements, and of no less varied practical experience. They have been selected and assigned to their respective fields with great carefulness, and in the confident expectation of their acquitting themselves worthily in the important trusts committed to them.

The first attempt to enter Umzila's Kingdom, of which an account was given at the last annual meeting, was not to succeed. Mr. Pinkerton was providentially delayed for many weeks along an unhealthy coast till his strength and the supplies for his journey had become reduced; yet with a resolute purpose that would brook no delay or defeat he pressed on, to fall a victim to the African fever, while the coveted goal was almost in sight. This effort of the Board to enlarge its field in Africa has been consecrated by a costly sacrifice. The first word to greet Mr. Richards on reaching Africa was tidings of the death of him with whom he had hoped to be associated; but, nothing daunted, with a consecration of which his few words in his farewell address at Lowell gave promise, he expressed himself as ready to go forward and take up the work which Mr. Pinkerton had laid down. While efforts are in progress to open a new field, the old Zulu Mission, which must serve as a base of supplies for native laborers, is not to be neglected. New missionaries are to strengthen the hands of men grown gray in the service, and to enlarge and reorganize the Training School at Adams in keeping with the growing work.

Thus far everything seems to confirm the wisdom of the Board in selecting the region about Bihé as a field of missionary effort from the Western coast. The difficulties incident to getting into the interior have been happily overcome, and an unexpected interest has been shown on the part of the native kings in welcoming missionaries. Later information from scientific travelers and explorers confirms the hope of a healthful and populous country, and of tribes more ready to receive the gospel than was anticipated.

TURKISH MISSIONS.

Missionary effort in the Turkish Empire is still hindered by the political and social condition of the country, from which there seems to be as yet no relief. The people are becoming poorer every year and less able to help themselves. It is only as the gospel rouses to a better hope, and as education is introduced, that any light appears to dispel the general gloom. How long such a state of things can endure is a problem that is the puzzle of statesmen — a puzzle that is, perhaps, waiting its solution at the hands of American missionaries.

In the meantime plans that might otherwise be carried out as the dictate of a wise missionary policy must be modified or suspended. In May last the Prudential Committee, after careful consideration of the various questions at issue, sent out a Memorandum of its views for the consideration of the different missions in Turkey. Copies were also placed in the hands of some of the representative men in the native communities. This Memorandum was thoroughly discussed at the annual meeting of the Western Turkey Mission. The Committee wish to secure the adoption of such plans as will awaken and sustain a just sense of responsibility for the future progress of the gospel, and prepare the way for the entire independence of outside aid as early as possible. These suggestions are in keeping with the original plan of the Board in establishing missions in the Turkish Empire. It was felt that when an evangelical community should have been organized, large enough to illustrate to the old Armenian church, as well as to the Moslems, a true evangelical faith, attention could be turned more fully to other races and to other parts of the world. It was never contemplated that the missionary work should be continued in the Empire till the great body of the people were evangelized. That is not the proper object of missionary effort. It is, rather, to introduce the leaven of the gospel, and to secure the establishment of such agencies as may be expected to take up and carry forward the work to its completion.

With such an end in view, in addition to the distinctive work of evangelization through missionaries and native preachers, the Bible has been translated, and a Christian literature developed in the language of the people. Theological seminaries have been organized to prepare men for the ministry. Colleges for young men, and Christian institutions for the higher education of young women, have been established at many points. In that portion of the Empire now embraced within the operations of the Board, extending from the Adriatic on the west, eastward across Asia Minor to Persia, including a population of not far from twenty millions of people, are now to be found ninety-four churches, with 6,726 members, and thirty-nine seminaries, colleges, and high schools for the Christian education of youth. Including the students at Robert College, a thousand young men are enjoying the advantages of higher education. Still more remarkable is the progress during the last twenty years in efforts to elevate woman, for which we are specially indebted to the Woman's Boards. The one small school at Constantinople of twenty-four pupils, twenty-one years ago, is represented to-day by eighteen seminaries, with nearly seven hundred pupils, and by scores of common schools in all parts of the country; and the three unmarried ladies of 1860 by forty-four in 1881. In Central Turkey, over $8,000 were pledged last year by the people towards suitable school buildings for the education of their daughters; and nearly $9,000 more paid for board and tuition at the Home in Constantinople.

Fifty-seven publications in five different languages, making an aggregate of over eight millions of pages, were issued from the press during the year, including four Christian newspapers, of which one has a circulation of nearly four thousand copies. Add to these agencies the widespread circulation of the Scriptures, threefold greater the past year than ever before, till the aggregate amount distributed during the past twenty years exceeds a half million of copies; add also the influence of so many cultured Christian men and women from this country, and the examples of so many native Christians won from ignorance and superstition, and we may have some conception of the moral forces at work for the regeneration of this Empire.

Other influences from Western civilization have affected the capital and the cities on the coast, and in what has been known as European Turkey; though whether for the moral improvement of the people may be a question. But the great work accomplished has been due to the efforts of American missionaries.

With a view to securing accurate information from those best qualified to give it, inquiries were addressed a few months since to one of the older missionaries in each of the Turkish Missions in reference to the following points: the development of education in the old communities outside of our work; the observance of the old rites and religious ceremonies, and especially in regard to the religious life of the people.

From the replies received it is evident that no figures can measure the indirect results of the missionary work in enlightening the popular mind. The new generation is unlike that of fifty years ago, when William Goodell entered the harbor of Constantinople. The education among the Armenians of that day was limited to an A B C book, collections of psalms, and a volume on the ceremonies of the church, and rarely anything further, and all in a dead language practically unknown to the common people. To-day, school-books, as arithmetics, geographies, grammars, histories, etc., in the language of the people, are prepared and published by native authors. Many of the text books issued by the missionaries are now introduced into the schools, and they are used more and more every year. The immediate result is the breaking away of the younger class from the superstitions of the old church, and often, too, from all moral restraint. This latter result comes largely from the influence of immoral and skeptical teachers sent out from Constantinople to meet the demand that is coming up from all quarters for education.

A sentiment of nationality holds thousands of men from coming out as Protestants, and retains them in the old communion, whose rites and forms have ceased to be re-

garded. This sentiment is carefully nurtured by a selfish priesthood, and every effort made to hold them under their influence. If there were vitality enough in the old church to secure a reform, we might rejoice in such a result, and welcome it as the fulfillment of our object in sending missionaries to this field. But the drift is not toward reform, but toward the rejection of all religion. This is true not only of Armenians but also of Greeks and Bulgarians.

At this point should be mentioned an effort on the part of certain English churchmen, ostensibly, to help forward a reform movement by the introduction of the English liturgy and services. They kindly recognize the great work done by Americans in enlightening the people and preparing them to accept a system of worship and polity more in accordance with their previous tastes and habits. How far this effort may be successful, backed as it is said to be, by promises of pecuniary aid, cannot be foreseen. Thus far it seems likely to distract and divide the feeble Protestant communities and to give encouragement to the disaffected and unworthy. If successful in its avowed object it must be among an enlightened class from whom accessions have been looked for as the result of our missionary efforts, and others will reap where they have not sown. But however this may be, the demand for thoroughly educated Christian teachers and preachers was never so urgent as now; and in no way can men of wealth invest their means in Christian colleges and seminaries more wisely and in hope of greater return for the cause of Christ than in this Empire, and thus help to complete the work begun by the Board.

INDIA AND CEYLON.

In India and Ceylon the number of additions to the churches is increasing year by year, and the influence of the gospel is more and more recognized in the character and lives of those who bear the Christian name. No better illustration of the power of a godly life has been given of late to the world than upon the death of Pastor Vishnupunt at Bombay, when all classes — Mohammedans, Hindus included, — joined with the Christians in a hearty tribute to his memory. Few Christians anywhere have shown more self-denial and readiness to make sacrifices to sustain the institutions of the gospel than the members of the churches in the Madura Mission. For some time past a great movement has been expected in Ceylon, where many are believed to be fully persuaded of the truth of the gospel, but seem to be waiting for grace and strength from above to take the decisive step and put themselves on the side of Christ.

Educational institutions have been well sustained, and plans entered on to secure more thorough instruction for candidates for the ministry, that they may be prepared to meet the skeptical tendencies widely prevalent among the educated classes as the result of high education in government schools from which the gospel has hitherto been excluded. At Pasumalai, in the Madura Mission, a new hall, built to accommodate advanced students, is named after Mr. Otis, to indicate the source from which the funds came for its erection. Jaffna College reports continued success and increase of members. But best of all is the fact that two thirds of the three older classes are professed followers of Christ.

The points of special interest in these missions are the following: the large and constantly increasing number of Mohammedans who attend on the preaching of the gospel in Bombay; the efforts to prepare a well-educated and efficient native agency; the remarkable growth and success of woman's work in the Madura and Ceylon Missions through the labors of missionary ladies and well-trained native Bible-women. Through these agencies during the past year not less than 20,000 women and girls have been told the story of Christ in the Madura Mission. In general, it may be said that the prospect in these missions was never more encouraging, and the same may be said of the missionary work of all missionary societies in India. The number of com-

municants has increased from less than 15,000 in 1830 to over 100,000 to-day, having more than doubled during the last ten years, while, probably, not less than half a million of the population are found enrolled in Christian communities scattered through more than six thousand villages and cities in all parts of the country, from the Himalaya Mountains to Cape Comorin. Next to the quickening influences of the Holy Spirit are needed thoroughly educated young men and women consecrated to the supreme purpose of making Christ known to their countrymen by their lives and faithful instructions. The portion of the population of India that falls to the care of this Board is about equal to that of the United States west of the Mississippi.

CHINA.

The advantage of having Christian men as representatives of our Government in foreign lands has been happily illustrated in China. Through the good offices of Dr. Angell, American Minister, and Mr. Holcomb, United States Secretary of Legation, what is known as the opium clause, forbidding Americans to engage in the opium traffic in the Chinese Empire, was inserted in the late treaty ; and Protestant Christians have been released from all taxes and contributions for the support of idolatrous worship and ceremonies. The first act, decried in some quarters by interested parties, was honorable to our country, and called forth from a Chinese official the significant remark that this clause is in keeping with the doctrine of our Jesus. It is to be hoped that this is to be the beginning of the deliverance of the Empire from a most unjust abuse suffered at the hands of so-called Christian nations. The second act, the exemption of Protestant Christians from the cost of, and so from complicity with idolatry, presents a pleasant instance of toleration and generous consideration on the part of a heathen government. Add to these notable events of the year the beginning, if not the completion, of a telegraph line from Shanghai to Peking, indicating the advance of western civilization, with all that it signifies in the near future, and we may well say of these three events that they mark a new era in the history of China, and are likely to be of the greatest moment in relation to its evangelization. The apparent reaction seen in the recall of the young men studying in this country will only hasten a result which it was intended to defeat. These young men, after breathing for years the intellectual and moral atmosphere of New England, will return as the champions of free institutions and advocates of progress.

In singular connection with these events is the success now attending missionary effort and the rapid growth of native churches and Christian communities. A half dozen professed followers of Christ forty years ago, are represented to-day by over 300 churches and 20,000 communicants, more than half of whom have been added during the last five years, and China is open to Christian effort throughout its vast domain. Shall we improve the opportunity? The Foochow mission, though suffering greatly from loss of workers by death and illness, reports healthful progress, additions on profession of faith, and especially growth in Christian grace. The Northern mission has been strongly reënforced ; two female physicians long needed, and new men to strengthen existing stations, have been sent out. Better still is the organization at Oberlin of the "China Band," with a view to establishing a mission in provinces to the westward that have long waited for the heralds of the cross, and have remained practically unoccupied. It was expected that two men would leave for the new enterprise the present autumn. In consequence of the serious illness of the wife of one of the two, the other was obliged to set off alone. He will be assisted in the exploration of the new field by one or more experienced missionaries. The number of the Chinese that, by the division of the field and the courtesy of other Boards, fairly belongs to us, is not less than 40,000,000, now waiting on the constituency of this Board for the gospel message.

JAPAN.

Three points are worthy of special consideration in the Japan Mission : the success of the Kioto Training School in sending forth able and self-denying preachers of the gospel ; the practical realization of just views of self-support as seen in meeting expenses for churches, evangelists, and pupils in the schools, and the wonderful eagerness of the people to hear the gospel, great audiences reckoned by thousands crowding the public places of resort, and listening hour after hour to the preaching of the word by native preachers and missionaries. There has been nothing like it in the history of modern missions. "No other topic," writes Mr. DeForest, of Osaka, "will now draw the multitudes together in Japan like discussions on Christianity." More copies of the Scriptures have been put in circulation the past year than in all the previous history of the mission. Christian books of all kinds are in great demand. The adherents to the old faith are thoroughly awake to the situation, and are doing their utmost to stem the rising tide that promises soon to make of Japan a Christian nation. It is a time of great opportunity — one that taxes the energies of every worker, man and woman, to the utmost. Nothing has so fully shown the value of the thorough Christian training of young men for the ministry as the practical ability, good sense and devotion of most of the native pastors and preachers in this field. They justify and commend to all who have the privilege of preparing young men for this work the following method set forth by one of the missionary teachers in Kioto, "Oh how I have travailed for each one of them ! How many of them I have sometimes almost given up as I have struggled and wept and prayed over them and with them, trying to help them over their difficulties ! It is the Lord who has done it and not I. I left them again and again with him. I have left them with him now, and the work also." Such immediate personal influence tells on the character of young men. Nothing better shows the earnest desire to help themselves on the part of the Japanese, and the wise economy in the use of mission funds than the fact that eighty-one out of ninety young men in the Kioto Training School are meeting their own expenses, and that the nine who were assisted received in all but $100 during the year ; that of a special class of thirty men in the shorter course, only half received any aid ; that besides helping these twenty-five students, sixteen evangelists were employed, in as many places, for a part or all of the year, eight colporters during the year, and eleven students in vacations, and all this at an expense not exceeding the average cost of maintaining a missionary family. This, too, is quite without precedent in our missionary history.

MICRONESIA.

The special interest in Micronesia the past year centers on the Gilbert Islands, long regarded as the least hopeful. The audience of from twelve to thirteen hundred that welcomed Mr. Taylor on his return to a portion of his field might well have strengthened him for his future labors, and prepared him for the great trial in store for him months after in the death of his wife. The Micronesia field is one of peculiar trials and hardships, despite all efforts to provide for the comfort of missionaries. During the year two missionary families have been constrained by ill health to return to their native land. On the other hand, Mrs. Snow, with an associate missionary, Miss Cathcart, has gone back to Kusaie, one of her former homes in the Marshall group, where she hopes to do good work among the women ; and nearly five hundred new members were added to the churches in this field during the year, — results in some degree proportioned to the difficulties encountered.

Dr. Hyde, in charge of the North Pacific Institute, finds happy proof of the value of his work in the men he is sending forth to be pastors and preachers. He is also active and quite indispensable in every good work for the benefit of all classes in the Hawaiian Islands. There is special need of such a man and of the dozen more men

and women who have recently gone to the Islands as teachers and preachers, though not in immediate connection with this Board. A great change is going on in the character of the population. The Chinese adult men outnumber the Hawaiians; Portuguese Romanists are coming in large numbers from the Madeira Islands; thirty French priests are busy in the interest of the Papacy; Bishop Willis would make all Anglicans. Mormon agents do not miss their opportunity, while the incoming heathenism with low and debasing customs, tends to drag everything down to its own level. So the contest is renewed and maintained that the field once won shall not be lost.

NORTH AMERICAN INDIANS.

The work of Christianizing and civilizing the Dakotas goes on with little change. While popular attention is largely drawn off to Hampton and Carlisle, it is believed that work quite as well adapted to the real wants of the Indians, and at far less expense, is practicable at Santee Agency and at other points in the Dakota Mission. The offensive restriction imposed by the Commissioner of Indian Affairs was afterward removed by Mr. Schurz, on representations made as directed by the Board last year, and the way is now open to send well-trained native teachers and preachers to any portion of the Sioux remaining uncared for.

PAPAL LANDS.

The work in Western Mexico has not been satisfactory. Efforts to reorganize and reconstruct the mission have not as yet been successful. The close relations of this country with our own, becoming more and more intimate every day with the development of railroad and mining enterprises, the readiness of the Mexican Government to favor all efforts to raise the character of the people, alike require that efforts should be renewed and persevered in till better success attends them.

In Spain healthful progress is reported, and it is in contemplation to establish a school of a high grade for the Christian training of girls and young women, and a school of evangelists for young men. The results of labor thus far in Spain, for the amount of time and money spent, compare favorably with other mission fields.

In Austria the church at Prague is growing in numbers and in moral character. Individuals at other points give evidence of true spiritual life, and are thus commending the gospel to their fellow men. But more than figures can express, the work of the Board in Austria is of vital moment to the Free Church movement in Germany and Switzerland as well as in Austria in holding up a true standard of Christian life and church discipline. In this regard the work under the care of this Board is of the greatest significance to the cause of Christ in Central Europe, as will appear more and more in years to come.

CONCLUSION.

The year will be remembered for the establishment of a new mission in Central Africa; for encouragement to enlarge missionary operations in China; for the remarkable interest developed in Japan; for the advance in higher Christian education in the Turkish Empire and in India; for the manifest blessing attending woman's work in nearly every mission field; and the illustration of the value of the boarding school in the development of Christian character where, removed from unfavorable home influences, the pupils are brought day by day under the personal care and influence of Christian teachers.

The statistics show an increase of seventeen in the number of missionaries, and one hundred more places where the gospel is preached, over two thousand additions to the churches on profession of faith, three hundred more youth in higher institutions of Christian learning, and twenty-five hundred more in common schools, and thousands more of women visited in their homes by missionary ladies and Bible women under their direction. If the year has not fully realized our hopes, in the

number of souls who have turned from idols to serve the living God, we may gratefully recognize his blessing in the work accomplished and in preparation for larger results in the future.

GENERAL SUMMARY. 1880–81.

Missions.

Number of Missions	17
Number of Stations	81
Number of Out-stations	733

Laborers Employed.

Number of ordained Missionaries[1] (5 being Physicians)	159	
Number of Physicians not ordained, men and women	11	
Number of other Male Assistants	10	
Number of other Female Assistants[2]	250	
Whole number of laborers sent from this country	—	430
Number of Native Pastors	141	
Number of Native Preachers and Catechists	365	
Number of Native School-teachers	1005	
Number of other Native Helpers	206	— 1,717
Whole number of laborers connected with the Missions		— 2,147

The Press.

Pages printed, as far as reported (Turkish, Japan, North China, Zulu, and India Missions)	25,000,000

The Churches.

Number of Churches	272
Number of Church Members, as nearly as can be learned	18,446
Added during the year, as nearly as can be learned	2,161

Educational Department.

Number of Training, Theological Schools, and Station Classes	51	
Number of Pupils in the above	1,468	
Number of Boarding-schools for Girls	36	
Number of Pupils in Boarding Schools for Girls	1,420	
Number of Common Schools	791	
Number of Pupils in Common Schools	30,472	
Whole number of Pupils	—	33,360

OUR GREAT TRUST.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

[*A paper read at the Annual Meeting of the American Board, St. Louis, October 19, 1881.*]

ONE of the profoundest thinkers before the dawn of the Christian era inferred that the world would come to an end when all possible types and varieties of human life and character had been represented. The philosophical historian and the Ch istian believer are agreed in assigning to each nation its distinctive spirit and part in the historical development of mankind. It is then no new thought, but the recognition of a well-known and acknowledged principle, to speak of our country as having its

[1] Including nine still supported at the Sandwich Islands.
[2] Including ten at the Sandwich Islands

special place and work in modern time; its special trust to fulfill in the economy of Divine Providence. Such trust marks our place in history, and its fulfillment is at once our duty and our privilege.

In the assignment of any great trust to an individual man, or nation, Infinite Wisdom makes no mistakes. The appointed time and the bounds of habitation are duly determined; the needful endowment of intellectual and moral power is bestowed; the preparation is made, running, it may be, through centuries and through the utmost variety of discipline, and then the trust is assigned. There are no accidents under the divine plan. The opportunity and the ability are given with the obligation.

If there is any one truth that stands out more clearly than another in the progressive development of the race, it is this; that it is not physical power nor the accumulations of wealth, but ideas, that rule the world. It was little Greece that shaped the culture of a world-wide Empire. It was a strip of the earth's surface between the Jordan and the Mediterranean that was to be the center of moral and religious ideas which were to change the destinies of the race. In later days it was a little island on the northwest of Europe that was to make itself felt in every quarter of the globe as the center of the world's progress. The language of that little island was to receive into it the best thought of the ages, and this thought was to quicken the intellectual and moral energies of one of the strongest races in history. Civil and religious institutions were to embody it, and a literature unrivaled in richness and variety was to give it fitting expression. But no "pent up Utica," no island home, was to give scope to the new conceptions of man and of his destiny; a new and virgin soil was required for the unrestricted and grandest development of a new and higher civilization. A continent was needed, and a continent was made ready and reserved for use in its time, — a continent complete in all geographical relationships, stretching through every variety of climate, and capable of the utmost variety of production, of things on the earth and things under the earth. The adherents of a perverted Christian faith might look at it with covetous eyes and pass by, — the Frenchman to the north, the Spaniard to the south. When princes sought to thwart the plans of Providence by fleets and armies, the tempests scattered them, or humble colonists routed their trained legions; but the choicest elements of Protestantism were to find here their home. Pilgrim and Puritan, Scotch Presbyterian and Dutch Calvinist, Scandinavian, German Moravian and Lutheran, and the Huguenot flying from his loved France, — all found equal welcome. Race was forgotten in the larger love of man. The controlling sentiment was English, — and yet not so much English as Christian, — Christian thought only more fully realized in English life and character. The vital force was to take up whatever was best in each nationality, and to blend the varied elements into one grander whole, capable of world-wide aspirations and endeavors, to be, not English nor Anglo-Saxon, but henceforth and forever AMERICAN.

Here, free from the accidents and traditions and conventional usages of the old world, Christianity was to be organized into a new social life, into civil and religious institutions, which should recognize the worth of character and secure to every man, to the sons of wealth and poverty alike, an open way to the highest seats of honor and power. As the result of all, there was to be developed in this land, thus prepared of God, a chosen people, a peculiar nation, with a growth in numbers and power unequaled and unrivaled in the annals of time. Through a baptism of fire and blood it was to purge itself of the last remnant of the old-time civilization, and then press on in a career of national prosperity that should be at once the wonder and the despair of the civilized world; which all men, of whatever land or race, should see and feel to be due to the freedom of a life begotten and energized by the gospel of Christ. A prestige was thus to be won, an interest awakened, that should prepare the way for the realization of a great trust for mankind.

As indicating what this trust is, note the marvelous growth of the church of Christ

in this country. See how the 340,000 members of the evangelical churches of the year 1800 have increased to over ten millions in 1880, so that instead of a ratio of one to fourteen and a half at the earlier date, we have now that of one to five in the entire population of the country, from the Aroostook to the Golden Gate. See how during the thirty years since 1850, notwithstanding the distraction and the demoralization of civil war, notwithstanding the influx of eight millions of foreign immigrants, many of them alien in speech, in religion, and in habits of social and political life, adding, with their descendants, not less than twelve millions to our aggregate population, — see how the number of evangelical church members has steadily gained on that of the population by more than sixty per cent, or more exactly in the proportion of 184 to 116. Such is the result of a spiritual leaven that only gains in power and volume by its vital processes, better able to Christianize a half million, or even a million of immigrants in 1881, than one hundred thousand in 1820, or three hundred thousand in 1850.

In keeping with this growth of the church has been the increase of colleges and institutions of learning, and the wider and higher range of the religious and secular press, till it has come to pass that no well-regulated, secular newspaper fails to report religious intelligence every week, and to furnish occasional editorials which would do honor to a journal of a professedly religious character.

No such revelation of popular interest in the gospel was ever before exhibited as was recently shown in the eager demand for the Revised Edition of the New Testament, when a single secular journal issued an extra of one hundred thousand copies to meet the wants of its readers; and no more striking illustration of the wide-spread and dominant Christian sentiment throughout our vast domain could have been given than had instant expression when it was known that the life of the Chief Magistrate had been assailed, — a sentiment which seemed to gain in volume week by week till its last greatest exhibition during those days beginning with his removal from Washington to Long Branch, and ending with the last offices of love on the shores of Lake Erie, and simultaneously in thousands of churches of the land.

Despite all the fears of alarmists, the boasts of materialists, and the so-called advanced thinkers of the age; despite all the hindrances thrown in the way, the mighty current sweeps on, ever broadening and deepening its course. Vice and crime are proclaimed far and wide as never before, but it does not follow that they are on the increase. If some business men are found to be dishonest, it does not follow that there is a decline in public integrity, or that the great mass of business men are not worthy of confidence. Indeed the facts, when thoroughly investigated, and duly set forth, as has recently been done in a remarkable manner by Dr. Dorchester, are largely on the other side, and show an advance in public morals, in Christian activities of all kinds, in keeping with the growth of the church and of our educational institutions. The very atmosphere is charged with moral and religious ideas; the common sense of the average American represents an amount of knowledge and of moral perception quite unknown to the average man of any other age or country; it is so far Christianized that thousands of men and women outside of the pale of any existing church are an honor to the institutions amid which they live. In the eloquent words of the pastor of the Pilgrim Church of St. Louis, on a recent occasion: —

"We have this advantage; other nations have been Christianized from heathendom; this nation alone was born Christian, and born again of blood in the Revolution, securing nationality; born again of fire in the Rebellion, giving unity; and born still again of the Holy Spirit through the Word of God, in home and Bible, in school and church, and in continuous revivals throughout our history, kindling in the public heart great faith in God and his purposes of redemption in this new world. The merely worldly man, even, is quick to see God's hand in our history and the Christian's duty to God. A sense of great obligation to God and to mankind pervades the nation."[1]

[1] Sermon at New York, May 8, 1881, before the A. H. M. S., pp. 7, 8.

So far from the vital force of Christianity being spent, it is unhappily true that it sometimes wastes its surplus energy in denominational rivalries, quite indifferent to the claims of Christian comity, or on the luxurious appointments of church edifices and of public worship. This is a Christianized nation, an evangelized nation, and no man who is willing to know of the gospel need fail to become acquainted with it. The lever that has raised us to our high position as a nation from an ancestry once sunk in heathenism as dark and degraded as that now to be found in Central Africa is able to raise the world.[1] That lever is the gospel of Christ, and in the providence of God it has been placed in our hands. More than sixty years ago Madame de Stael said to George Ticknor, in speaking of Americans, "You are the advance guard of the human race, you are the future of the world."[2] If this remark were true then, how much more manifestly is it true now?

But God hath made of one blood all nations of men. Stripped of the accidents of place and time, back of all peculiarities of race, of physical and intellectual endowment, mankind is one, — one in spiritual relationship and possibilities. There is no reason to suppose that God is more honored in the redemption of an Anglo-Saxon or an American than of a Hindu or a Japanese or an African. There are no discriminations of race in the great company that sing the song of Moses, the servant of God, and the song of the lamb. The gospel recognizes the common brotherhood of man. When the children of Israel would take pride in their position and privileges the word of the Lord came to them saying, "'Not for your sakes do I this, saith the Lord God, be it known unto you, O house of Israel, but for mine holy name's sake." It is not for us simply as Americans that we are put in trust of the gospel and of the blessings it brings to us as a people.

If there were no opportunities of reaching other nations, or if they were already evangelized, we might be content to limit our efforts to ourselves and seek the fullest realization of Christian ideas in our own institutions and social life; but while we have this latter duty laid upon us, and enforced by every sentiment of gratitude to God for his distinguishing grace, and by our love for our native land, and regard for the millions that are to find here a home, Divine Providence has been preparing opportunities for our largest influence in other countries. Our position, with Asia on the one hand, and Africa on the other, and the ready and rapid means of communication with all parts of the globe, are not without a purpose. It was no accident that Japan and China and Africa were kept closed against western civilization till steam and the telegraph should bring them to our doors. Compare the present condition of things with that of fifty years ago. Is it nothing that vast regions heretofore sealed against the outside world have now been thrown open; that portions of the earth long regarded as given over to desolation are found to be teeming with population; that the prayers of our fathers that God would open the world to missionary effort have been answered? The purposes of God in preparing us for our work and our work for us are in harmony. To fail to use our opportunities for the spiritual welfare of our fellow-men is to be false to the leadings of Providence, and may lead to the committing of our trust to other hands.

As of vital moment to the fulfillment of our trust the work here at home must be vigorously pushed at every point. The institutions of the gospel must be planted and sustained wherever the tide of population, native or foreign, sweeps over our vast domain; and happily we have, according to late statistics, over ten millions of professed followers of Christ in our churches, and twelve millions of children and youth in our Sabbath-schools in training for this work; and innumerable other agencies of all kinds that should be used to prosecute it. To all these efforts we bid a hearty "God speed." But while there is so much to do here in this highly favored land, how

[1] See Smith's *Mediæval Missions*, pp. 75 and 76.

[2] "Vous êtes l'avant garde du genre humain; vous êtes l'avenir du monde."

much is there to do in India, in China, in the Dark Continent, where the name of Christ and the love of God to a fallen race are unknown — how much to do in those lands? Why not wait till we are one hundred millions strong — till every valley and every hill top from ocean to ocean shall have its churches and schools, till the masses that congregate in our great cities are all brought under the power of the gospel, till every soul here, native and immigrant, has accepted the gospel in the love of it, and then go forth as an army with banners to the conquest of the world? But what will become of the world in the mean time! What will become of the millions now waking from the slumber of ages and turning to us for light? What of the Japanese now gathering in crowds of thousands, eager to hear of the Jesus religion? What of the Chinese now accessible and now first beginning to recognize the superiority of our western civilization? What of our obligations to Africa, and the singular leadings of Providence toward that long-neglected and abused land? Will these and other nations wait on our convenience? Will they remain as they are and be as open to Christian influences fifty years hence as now? Will these millions of immortal souls, now dwarfed and stifled under the burdens of ignorance and moral degradation, yet having all the possibilities of Christian manhood and womanhood, — will they stop and wait on our convenience to give them the gospel?

The truth is we are come to one of the critical periods of history when the future of races and countries turns on the decision almost of an hour. The lines of providence converge on this age as on the first century of the Christian era. The world in its every part is now for the first time opened to Christian effort, — nations long sunk in ignorance and superstition, startled from their slumbers by the light of a new era, are shaking off their old faiths and turning eagerly to Christian nations for light and guidance. Shall it be to receive the infidelity and materialism of our time, a stone instead of the bread of life? Ten years now may be better than a century twenty or thirty years hence. Can we afford to neglect these millions that are ready to perish? We may well be instructed by the example of the early church. Our Lord charged his disciples that repentance and remission of sins should be preached in his name unto all the nations, beginning not "at," as the old version has it, but "from Jerusalem," a correction worth to the cause of Christ all that the revision has cost. He gave his disciples ten days to tarry at Jerusalem, prayerfully to wait for the promised enduing with power from the Holy Ghost, and then they were to *go;* important as they might deem it to remain in their own country, so central, so remarkably situated for influence on other nations, they were to go. And the command with the promise of the Master's presence and blessing still is, GO.

The two branches of the missionary service must be carried on together, and neither can be neglected without loss to the other. If the home field must be cultivated for the sake of the needful supplies, these supplies must be used, and the work abroad carried on for the sake of its healthful reaction at home. The dictum that the foreign work has reached its limit, and that enlargement should henceforth be chiefly within our own borders, is bad philosophy and worse Christianity. We cannot do without the examples of self-denial and self-sacrifice, and of personal consecration which are presented us in the foreign field. The giving up of kindred and friends, and all the attractions of our high Christian civilization in unselfish devotion to the welfare of those who can make no return, never fails to stir the hearts of men and rouse to generous Christian sentiment. Who shall measure the home influence of men like Bishop Patteson, David T. Stoddard, and David Livingstone; or of women like Harriet Newell and Fidelia Fiske? We cannot do without the illustrations of the simple power of the gospel, shown in the transformation of individual character amid the utmost varieties of race and culture, from the lowest barbarian of the South Seas to the learned Brahman or Buddhist of India or China. The gospel, unaided by the influences of education or popular favor, thus approves itself to be the power of God unto salvation to every one that believeth.

The spirit of missions, whether at home or abroad, is the spirit of Christ. And by how much the need is the more urgent, the wretchedness the more complete, the self-sacrifice the greater, the more influential is the spirit of missions on Christian life at home, in saving us from absorption in the comforts and pleasures and luxuries of our civilization, and from yielding unduly to the demands of our social positions and relationship. No side issues can be made on questions of time. The world is now one in its great interests, and the work of Christ is urgent everywhere. Every vigorous appeal, whether for evangelists, for Christian colleges and seminaries, or for a religious press to help forward the work at home, will apply with equal if not greater force to every foreign field. The same motives may be urged for sending men to Umzila's country, to the Chinese province of Shansi, to the Dakota Territory, and to New Mexico. The difference is only in the relative need, and in the possibility of becoming acquainted with the gospel in the several localities.

THE SITUATION.

Yet, with all our enlarged opportunities, with all our growth in numbers and in power as churches of Christ in this country, it is a painful fact that distinctively missionary effort has not kept pace with other religious activity. Immense sums have been spent on church-building and the accessories of public worship; on local benevolent enterprises of every grade and name; on public institutions, — colleges, academies, and libraries, — all valuable in their place, but absorbing too large a share of the means of the church, and leaving too little for evangelical efforts. The gospel should be first, the incidentals afterwards. Only a just recognition of the trust we hold for the world, our own country included, can lead to a wise economy of our stewardship. Can it be in accordance with the plan of God, in accordance with our vows of consecration to his service, that so little should be done for the work abroad, that so little advance should have been made in the donations of the constituency of the American Board; that during the last thirty years the membership of the Congregational churches should have increased by fifty per cent., and in resources doubtless a hundred, probably even two hundred, per cent., without a proportionate increase in their offerings to the cause of Christ in foreign lands? In the time of distress two years ago, when the work was cut down to the lowest point possible without giving up a portion of the field occupied, a great bequest was poured into the treasury of the Board, every dollar of which is being used for enlargement from the point of that fearful reduction, — given, it would seem, to beckon us to better things, and to suggest to the churches the true scale of effort.

HOW SHALL THE TRUST BE FULFILLED?

Now comes the practical question, How shall the trust be fulfilled? There must be the awakening of a profounder missionary spirit throughout the land, and a renewed spirit of consecration to the Head of the Church. In order to this, the members of our churches must be made acquainted with the condition of other nations now without the gospel, with the favorable opportunities to reach them, and with the progress and success attending missionary efforts. The public mind must be disabused of its prejudices and misapprehensions, now strangely misled by unjust comparisons and misrepresentations, repeated over and over in public addresses and in public journals till they gain popular credit, or are quietly acquiesced in. Let the truth, and the whole truth, be made known, and we may trust to the spirit of Christ in his people to meet the exigencies of the missionary work in every part of the globe. Let pains be taken to secure the widest possible circulation of missionary intelligence in every form, through missionary magazines, through the religious and even secular newspapers, till all men everywhere shall recognize that this is emphatically the missionary age, and recognize, too, the supreme duty and privilege of the hour.

Every wide-awake pastor will seek to keep his people alive to the great issues of the time; to elevate and to broaden their sympathies, and to prompt them, however poor and weak in numbers, to have some part in all the great benevolent enterprises of the church. The poorest ought not to be deprived of the spiritual blessings to their own hearts and homes that come from self-denial and sacrifice for their fellow-men. One meeting for prayer every month, in which the thoughts of Christians shall be turned away from their own interests and brought into fellowship with the saints of all lands and ages, and into loving sympathy with the Master, is a necessity to healthful growth in grace. No man deserves to be called an intelligent Christian who does not keep himself informed in regard to the great religious movements of the time; and how shall he be informed if he read not the *Missionary Herald* — or other missionary magazines? Let the Woman's Boards have their auxiliaries in every church, and so unite the Christian women at home in living sympathy as fellow-laborers with their sisters in the foreign field, and then let them instruct fathers, husbands, and brothers in the work, and train up their children to a share in it. Let every Sabbath-school be educated to give to all the great benevolent enterprises, instead of wasting, as is too often done, its contributions on secondary or minor objects, many of which are of doubtful value. A missionary concert once or twice a year in the Sabbath-school may add greatly to the interest of the scholars, and help educate the men and women of the future to generous work in the cause of Christ.

Above all, do we plead this cause and these means of developing and sustaining a missionary interest *here at the West*, to save the churches from the demoralizing influences of a great material prosperity, and to turn their energies and rapidly-growing wealth to the fulfillment of our trust for the world. The East is doing none too much, but more and more every year is to be done by the churches of the Mississippi Valley. With them rests largely the future of foreign missions. The movement is already begun; larger contributions are flowing into the treasury of the Board, and more men and women are entering the missionary ranks. At the last farewell meeting held in Boston with missionaries about to leave for their several fields, of the fifteen new missionaries eight were from beyond the Mississippi, — from Kansas, Nebraska, and Minnesota. Missouri was forward a year ago, when she gave three of her choicest daughters to Turkey and Japan. Let us accept the gifts of these home-missionary States as illustrations of the union of home and foreign work, and as the pledge of a grander future.

Christ for the world! This is the great lesson chanted in the temple service at Jerusalem, the inspiration of prophecy, the special charge of our Lord, illustrated in the lives of individual Christians of every race and clime, and, in the historical development of different nations, in singular correspondence to the purity and fullness of their Christian life. The providence of God prepares for it, making all material progress of use to the breaking down of prejudices and opposition, sweeping away the false teachings of centuries, beckoning us ever onward, while the successes that attend our efforts, so disproportionate to the means employed, give evidence of higher than human agencies. To us is given the great privilege of having part in the last and greatest triumphs of the Redeemer's work, in the spiritual and social regeneration of mankind. To us preëminently is given the establishment of Christian states and empires round the globe. By every sentiment of gratitude that can stir a generous Christian heart, in view of what the gospel has been to our country; by every sentiment of loyalty to our great Leader that should prompt to a loving obedience to his command; by the loftiest motives that can move a redeemed soul eager to offer its tribute of love, conscious of its high privilege as an heir of glory, we are called to accept and to fulfill our sacred trust. Christ for the world, and the world for Christ! "For from the rising of the sun unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name,

and a peace-offering." "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." . . . . "And all nations shall call you blessed."

VISHNUPUNT — A CHRISTIAN BRAHMAN.

THE church of Christ in India has sustained a great loss in the death, on the 5th of August last, of the Rev. Vishnu Bhaskar Kurmurkur, better known among us as Vishnupunt, the pastor of our mission church at Bombay. A Brahman by birth, he has for twenty-seven years followed Christ so faithfully and lovingly that he reminded his associates of the Apostle John. They relied on him implicitly. Having uncommon gifts and a self-forgetting spirit, he labored in season and out of season with rare devotion. Rev. Dr. A. C. Thompson, who in 1854 met Vishnupunt in India, has given us the following reminiscence of him: —

"Vishnupunt was, if I mistake not, a native of Poona. Thence he went to Ahmednagar, when about seventeen years of age, to take charge of a heathen school, knowing then very little about Christianity, and all that he did know was to him the subject of derision. Not long after removing to Ahmednagar, he became acquainted with one of our native assistants in that city; and chiefly under his influence was led to embrace Christianity and to avow himself a disciple of Jesus Christ. The most determined efforts were at once made by family friends to regain him to the ranks of heathenism. They went to Ahmednagar, and employed every resource at their command for that purpose, — persuasion, persecution, and force. One device was to decoy him into a house by a false pretense that his mother wished to meet him, and then he was imprisoned. Only through the vigorous efforts of a missionary and some of the native converts was he rescued.

"His mother appeared to be deeply attached to him; and well might she be, for he was a lovely young man, of pleasing person and manners, and withal more than usually affectionate. She tried her utmost to reclaim him from what seemed to her a shameful apostacy. She hung upon his neck and pleaded with him, weeping and sobbing, tearing her hair, rending her garments, and finally declaring passionately that if he persisted she would destroy herself. She dwelt vehemently on the disgrace he was bringing upon the Brahmans, — for Vishnupunt belonged to that highest caste, a caste characterized by indomitable pride, and by contempt and aversion for all beneath them. God strengthened the young man for his sore trial. He wept, but remained loyal to his new convictions. One cannot help thinking of what the ancient martyr, St. Cyprian, said: that although his father should lay commands on him, and his mother hang upon his neck, entreating him not to follow Christ, or if they should prostrate themselves before the door to prevent him, yet he would feel constrained to break away, pass over their bodies, and at all hazards follow Christ.

"Vishnupunt's friends, finding that persuasion, threats, and violence alike failed, pronounced him dead, according to the custom of the Brahman caste when one of their number apostatizes, attended his funeral as if he were no longer living, and ceased to mention his name.

"In the winter of 1854 I witnessed a scene in which Vishnupunt was the central figure, and which remains by me with vivid distinctness. 'He spake with the enemies in the gate,' — a motley gathering of Brahman and lower caste street-crowd, who

pressed around him, reviling and threatening as he proclaimed gospel truth. His figure slight, his countenance mild, his gestures graceful, he was thoroughly fearless and energetic. The rabble gnashed upon him, and were ready, but for fear of English magistrates, to tear him in pieces. Vishnupunt, then only nineteen years of age, kept his temper, and maintained self-possession, his very person seeming to dilate with the inspiration of holy courage. It was the scene of a youthful apostle at Iconium, and worthy of a cartoon by the hand of Raphael."

The life of Vishnupunt has been such as might have been anticipated from this incident in his early history. As a preacher he exhibited remarkable unction, and by his gentleness and his sympathy with people of every class he won all hearts. His last sickness was brief, and his death was triumphant. About an hour before the end he called upon those about him to sing in English, "What a friend we have in Jesus;" then in Marathi the hymn, "Happy Day." Pointing to his son he repeated, "Let not your heart be troubled; ye believe in God, believe also in me." Soon he exclaimed, "What light! What holiness! What glory! Hallelujah! Hallelujah! Amen!" and fell asleep in Jesus.

At the funeral services almost all the native Christians of Bombay, besides many Europeans, were present, and the crowd of Hindus, Mohammedans, and Parsees assembled at the church was very great. All lips were muttering, "Truly a great man has gone!" Mrs. Robert A. Hume, in communicating these facts, expresses the feeling of her associates when she writes, "His place can never be filled to us." But when the godly man ceaseth it is a time for the Lord to help.

THE BULGARIAN EVANGELICAL SOCIETY AND THE AMERICAN BOARD.

The missionaries of our Board in European Turkey have found a helpful auxiliary in their work in an organization composed of native Christians called *The Bulgarian Evangelical Society.* The society embraces many men of ability and piety, and is seeking to prosecute Christian work among the Bulgarian people. At its recent meeting at Philippopolis the society directed its officers to send to the American Board a letter of thanks in view of the work done by its missionaries in Bulgaria and European Turkey. The following letter has been received: —

"To the American Board of Commissioners for Foreign Missions.

"*Dear Friends,* — Long have been the days of our spiritual and intellectual darkness. The Word of God has been for many a century among us; but besides being written in a dead language, not understood by the people, its saving truths have never been preached; they have remained hidden among the rites and ceremonies of a lifeless church. But God visited our country by sending us the missionaries of the American Board. With their coming begins a new era of our national enlightenment and regeneration. In spite of many persecutions and obstacles the kingdom of Christ has been advancing. The existing Evangelical churches and communities, with native pastors and preachers, are the happy results of the labors of the missionaries.

"The Bulgarians thus enlightened, organized themselves six years ago into a 'Bulgarian Evangelical Society,' with the object of spreading the kingdom of Christ among the nationalities of the Balkan Peninsula. The annual meeting of this society was held this year at Philippopolis, being attended by some hundreds of laymen, preachers, pastors, and missionaries. Our hearts leaped for joy at hearing the various reports of the advancement of the truth. Blessed be the Lord. In view of all this, the members of the said society in one of their sittings unanimously voted to express their hearty thanks to the American Board for the prominent part it has taken in the spiritual and mental regeneration of the Bulgarian people.

"May the Lord bless the American Board in all its endeavors to bring to the fold of the Shepherd many a wandering sheep.

"With hearts full of thanks and gratitude we remain yours in Christ, in behalf of the Bulgarian Evangelical Society, The Committee: —

"N. T. BOYADJEFF, *President.* A. S. TSANOFF, *General Agent.*
"I. B. KASUROFF, *Secretary.* J. A. TONJOROFF, *Treasurer.*

"SAMOKOV, BULGARIA, *July* 20, 1881."

EIGHTEEN YEARS IN EASTERN TURKEY.

BY REV. M. P. PARMELEE, M. D., ERZROOM.

THE missionary work is essentially an aggressive work, and those who engage in it are not content unless the territory of the enemy is constantly being invaded and conquests made for the Lord. When brief periods are brought under review there is often a feeling of disappointment that more has not been accomplished, but a contemplation of longer periods inspires joy and a firm faith that the cause is moving forward to certain victory. This thought is confirmed by a glance at the following table, which covers the period during which the present writer has been a member of the Mission to Eastern Turkey: —

EASTERN TURKEY MISSION STATISTICS, EIGHTEEN YEARS ADVANCE.

	1862.	1880.	Increase.
Churches	11	33	Threefold.
Church Members	333	1,897	Nearly sixfold.
Preaching Places	36	122	Three and one half fold.
Pastors	3	23	Sevenfold.
Preachers	9	32	Three and one half fold.
Teachers	26	111	Fourfold.
Other helpers	18	46	Two and one half fold.
Total Helpers	56	212	Fourfold.
Attendants on Worship	1,710	8,821	Fivefold.
Protestants	1,780	12,433	Sevenfold.
College, Seminaries, and High Schools	2	18	Ninefold.
Young Men in High Schools	46	263	Nearly sixfold.
Young Women in High Schools	–	142	Wholly advance.
Common Schools	40	137	Three and one half fold.
Scholars in Common Schools	1,106	4,365	Nearly fourfold.
Total under instruction	1,450	5,297	Nearly fourfold.
Contributions	$1,447	$11,268	Nearly eightfold.

In examining these figures we observe that the membership of the churches has increased twice as rapidly as the churches themselves, and they are therefore twice as strong. The rapid increase of high schools is very noticeable, including the beginning of the higher education of girls, and the establishment of Armenia College. The result of this higher education shows itself in the sevenfold increase of pastors, while native helpers as a whole have increased only fourfold. Such schools and such fully organized churches indicate stability and permanency, and give assurance of a continued growth in the future. It is gratifying to notice also that the benevolence of the people has more than kept pace with their numbers, whether the number of communicants, of attendants on worship, or of Protestants, is considered.

Let us now notice what will be the state of things if a similar rate of progress should continue through three more eighteen-year periods. We find that in 1934, just 99 years from the beginning of missionary work in the Eastern Turkey Mission, there would be a church membership of nearly 410,000, that is, 25,000 more than are enrolled in all the Congregational churches of the United States. There would be also 4,264,519 Protestants, whose benevolent contributions would amount to $5,767,680, a sum greater by more than a million of dollars than all the money given for home expenses and benevolent purposes by nearly 3,000 Congregational churches reporting for 1880! And this, remember, in a region of Turkey about twice as large as New England! These figures are truly startling, but they are just what we are led to by applying the rate of progress during the last eighteen to the coming fifty-four years. And as much as the result thus attained staggers belief, by so much it indicates the wonderful work of the past eighteen years.

Whether the future is likely to witness similar progress depends on many considerations, the chief of which is the degree of faith and zeal with which Christians continue the work so well begun. Certainly, however, with such a *sight* of the past, our *faith* should expect marvelous things in the future. And even though we abate our figures by one-half or more, the result, at the end of a half century, would still be most gratifying, and a similar progress in all parts of the empire would make Turkey a thoroughly evangelized Christian land. In view of such a wonderful advance in the past, and such bright prospects for the future, let no man count foreign missions a failure, nor a work that does not a thousand-fold repay all expenditure of life and money.

MRS. ABBIE L. HUME. — MRS. JENNIE R. TAYLOR.

The *Missionary Herald* for August last made reference to the lives of two of our female missionaries, whom God in his providence had recently called to rest from their earthly labors. We have now to record the death of two more female missionaries, one of whom had been serving Christ in India for seven years, the other having been in Micronesia scarcely one year.

Mrs. Abbie Lyon Hume, wife of Rev. Robert A. Hume, of the Maratha Mission, died at Panchgani, Western India, on the 25th of July last. She was the daughter of Rev. E. Burgess of the Maratha Mission, and was born in Ahmed-

nagar, September 9, 1849. She was a grand-niece of Mary Lyon, and received her education at Mount Holyoke Seminary. She subsequently taught for three years in the Oxford Female Seminary, Ohio. By this training she was admirably fitted for service, and with a sincere and beautiful devotion to the missionary work she went back to the land of her nativity, where her assistance was so much needed. As soon as she had gained sufficient knowledge of the Marathi language she was given the charge of the Girl's Boarding School at Ahmednagar, devoting her best energies to this work as long as health permitted. In this school, as well as in the native church, her sweet and cultured voice and her devout spirit will be long and gratefully remembered. She was a Christian of rare attainments, and her loss is most keenly felt, not in her family alone, but in the mission and in the native church. Though she had been seriously ill for a long time, ultimate recovery was anticipated; but while absent from her home in search for health, the heavenly messenger came for her suddenly, and she died before she was conscious that he was near. Her body was buried by the side of that of her beloved mother, at Mahabaleshwar, on the summit of the Ghats. She leaves a husband and three children.

It was on the 2d of June last that Mrs. Jennie R. Taylor, wife of Rev. Horace J. Taylor, died at Apaiang, one of the Gilbert Islands, in Micronesia. No word has as yet reached us from the distant island save a brief letter announcing a short sickness with its fatal termination. Mrs. Taylor was born at Sullivan, Ohio, March 9, 1858, and was married April 7, 1877.

Her husband had previously been a missionary in Micronesia, and she went with him to Apaiang last year. Before she had time for any extended service among the people for whose spiritual welfare she was willing to give her life, she was called away from earth, leaving a bereaved home and a sorrowing mission. She sleeps by the side of her sister, the first Mrs. Taylor, who died at Apaiang in 1874.

There is little light for us on the mystery surrounding the providence which takes away such youthful and needed helpers in God's earthly kingdom. But we know that God is wise and good, and that his kingdom shall increase, though the helpers are transferred to a higher service.

LETTERS FROM THE MISSIONS.

Mission to Spain.

BROUGHT BEFORE RULERS.

THE political downfall of the ultramontane party in Spain, with the coming into power of a liberal ministry within the past year, has not prevented outbreaks of the persecuting spirit of Romanists. Indeed, there have been somewhat unusual displays of rage and violence in villages and towns not directly under the eye of the central government. Mr. Thomas L. Gulick reports an experience of his own, as in company with Romualdo, one of the students in the school for evangelists, he visited Lalueza, a town some thirty miles east of Zaragoza. He writes: —

"Two men who had heard the gospel in Pau, France, came to the station to meet us. It was a walk of an hour and a half farther. There was much excitement when we entered Lalueza, as it was known what we had come for, by our company, and by my having been there once before. After we had remained quietly a few hours in the house of one

of our friends reading, talking, praying, and singing with about eight or nine friends who had come in, a policeman presented himself with a message from the mayor (Alcalde) requesting the favor of our presence in the Town Hall. We went and found his Worship and the Council of city fathers assembled in solemn conclave to receive us, looking like thunder-clouds. The secretary was seated at his desk to counsel and record. The city fathers, like gentlemen of the olden time, all wore short breeches, high hose, and sandals. It was soon evident that we were to be called to account on some serious charge. The mayor demanded savagely, 'For what have you come to our town?' I answered that I recognized no right on his part to inquire into my private business, but that I had no objection to informing him that we had come to visit some friends and talk with them on matters of mutual interest.

"At this point the priest, who had attacked me with fury when I came before, entered with magisterial air, swinging his black, flowing robes and shovel hat. All except the heretics instantly rose to do him reverence. The mayor gave him his seat with all the bowing obsequiousness which he might have shown to the king. The mayor proceeded, 'Yes, we know very well what you came for. You have come to make division, to sow discord, strife, and dissension in our peaceful town. This morning the people were all assembled, determined to drag you out of the house and thrust you out of the town. With the greatest difficulty was I able to restrain them.'

"Here the priest spoke up: 'Yes, you kept yourselves between four walls. If you had come out and given tracts around the streets, as you did when you came before, we would have settled your business on the spot.' The mayor resumed: 'I have received a complaint against you. Please show me your "cedula"' (a government document similar to a passport, giving name, residence, etc.). I told him that as I had traveled all over Spain, and had never been asked for it in any other place, I had not thought to bring it with me, but if he really wished to see it I could easily send to Zaragoza and have it there in a few hours. He said, 'No, you are here without documents. I don't know what vagabonds you may be. I shall send you immediately on foot between two policemen to the Governor in Huesca.' This is a distance of fifty or sixty miles. I answered, 'Your Honor is at liberty to do just as you please, but if you commit such a manifest injustice, I warn you that you will probably be made to be very sorry for it.'"

URGED TO DEPART.

"The mayor then said if we would leave the town now, and promise not to come back again, he would let us go. I immediately replied that we would promise nothing of the kind; that we should come when and as often as we pleased. 'Then,' said he, 'you shall be sent to Huesca forthwith;' whereupon they all went off and left us locked up in another room.

"Meanwhile Romualdo had had considerable discussion with the priest, in which he acquitted himself well. After a few minutes the mayor came back with his secretary, and besought us for the sake of peace to promise not to come to the town again. We repeated that we would make no such promise; that *we* were not disturbing the peace, and had no intention of doing so, as they very well knew. If he wished us to go to Zaragoza, and get our papers before we returned, we would do so. After some further consideration they concluded that it would be wisest to let us go. They were greatly mistaken in thinking that they could frighten us by the threat of sending us bound as criminals to Huesca.

"As we came out of the court-house we found a crowd assembled in the street. As we passed them they began to yell and throw stones at us. Several hit us, and one good-sized stone struck me in the small of the back. We walked quietly along paying no attention to our assailants. Near the house of our friend, Cosme Malo, we passed another crowd who stoned us. As soon as we entered the house a mob collected around it, and stones began to come through the window of the second floor where we were. We closed the wooden shutters and held a farewell prayer-meeting while the stones rattled

against the shutters. As we left the house to come to the railroad station nearly all the inhabitants of the town appeared to be on the street to see us pass. Four of our faithful friends insisted on accompanying us all the way to the station, an hour and a half distant. We promised them that, Providence permitting, we would visit them again next Thursday. They are having a hard time, but appear to be determined to hold fast the profession of their faith. While one of them was in France he wrote six letters, one every two months, to his wife in Lalueza, *not one* of which reached her. He has no doubt they were all read and destroyed in the Lalueza post-office. All the children in the only school in Lalueza are obliged to go with the teacher to the church every day to say their prayers."

FAITHFULNESS UNTO DEATH.

Under date of July 11 Mr. Gulick reports the first Protestant burial which has taken place at Pradejon. Of the steadfastness of Andres, in view of death, Mr. G. writes : —

"The Catholics all predicted and were confident that the sick man would recant in his last moments for the sake of getting absolution, extreme unction, and some kind of a burial ; for the town had refused to allow any kind of a Protestant cemetery to be prepared, and they told the dying man that his corpse would be thrown upon the ground a prey to the birds of the air, if he dared to die out of the pale of mother church. This was not an idle threat. These human ghouls have several times lately dug up the newly-buried bodies of 'heretics' to wreak their vengeance upon them and leave them exposed to insults. A case occurred near us, in Huesca, a few months ago. But his enemies were greatly mistaken in thinking they could frighten good Andres.

"The priest thrust himself upon him in his last moments with promises and threats, all in vain. Señor Andres calmly told him that he had no need of his services, as he already had the pardon of his all-sufficient Saviour. So he died, joyfully trusting, and encouraging the weeping company of faithful ones about him. Such a death had never before been heard of in Pradejon, and made a strong impression. It greatly honored the gospel in the eyes of its enemies, and strengthened the faith of the timid believers. The town council were obliged by law to provide a Protestant cemetery, and did so, though much against their will.

"But the Catholics were determined to have their revenge. So the doctor ordered that the body should be buried within twenty-four hours because he had 'died of a contagious fever.' Then the judge came and put a heavy fine on the very poor widow, because the body had been buried within twenty-four hours 'contrary to law.' It was nothing but a plot to rob the widow, which the whole town understood perfectly."

A COLPORTER THE BEST TENANT.

Mr. Gulick reports the following interesting experience in the work of the colporter at Logroño : —

"During the two or three weeks that the congregation were without a chapel they held meetings in his home, which has a large front room. The owner of the house, a rich marchioness, heard of it, and sent him word that he must leave the house immediately. Her agent, who lives in the same house, and some other neighbors who had come to the meetings, expostulated with her, declaring that he was the best tenant she had ever had in the house : that before she had had drunken, quarrelsome, and dissolute people there, to whom she made no objection ; but now she has a man who is a good neighbor, upright and kind, whose only crime is that he loves to sing, pray, read, and explain God's Word to his neighbors ; and for this he must be driven out !

"The lady was so much interested in this account of her heretic tenant that she sent for him to come to see her. He went, taking his Bible with him. Though he is of the laboring class, and has had few opportunities, he is a man of quick intelligence, pleasing address, and incisive speech, with a good understanding of the fundamental principles of the gospel. At her request he read and explained the gos-

pel to her, and then prayed with and for her."

Mr. Gulick has a class of seven in his school for evangelists at Zaragoza. They are of different ages and attainments, but are such eager students that they make good progress, and their knowledge of the Scriptures causes great surprise to their teachers.

Western Turkey Mission.

CHANGED ASPECT AT SMYRNA.

MR. CONSTANTINE, of Smyrna, reports (August 19) several interesting incidents occurring during the week which preceded a visit he was then making at Constantinople. He says: —

"Prejudice has changed to sympathy, and suspicion has been succeeded by confidence. Men used to congregate outside of the hall, after the services, to talk over the subject of the sermon, and there were many opposers; now when one speaks in opposition, the many sustain us. An old man who often tried to enter, but could not on account of the crowd at the door, heard the talk outside, and at last succeeded in entering. On going out he declared to the crowd that he would shoot the first man who would speak against the service. Another, a teacher, came to me and said, 'Do pray for me that the truth may find room even in my hard heart.' Another was in great distress that evening, because, as he said, he had sinned against both man and God; he cheated a man out of twenty-two piasters, and was waiting for Monday to make restoration. Another gave up a good position because he was required both to work on Sunday and to cheat the customers. Another, when summoned by the priest to be labored with because he came to our service, fortified himself with a Bible, and called to talk the matter over. Many have bought Bibles and read them at home. One man came on Monday to the 'Rest' bringing a beautiful plant as a thank-offering. The congregation has also paid for twenty-seven Bibles we use for reading at the chapel on Sundays. We are thus cheered by the belief that the Lord accepts what we do for his sake.

"Two weeks before leaving Smyrna I went to visit four towns which suffered from the earthquake, in order to distribute some $275 collected by the American committee. I took with me also 1,500 Tracts, 56 Testaments, and 40 portions, which were so eagerly received and read by the people that I sent to them another supply. The people were very desirous that I should stay and preach on the Sabbath, but I could not. There is a great change in the sentiment of the people towards evangelical preaching. Much could be done by Bible tours and preaching tours if there was one more man in the Greek work in Smyrna.

"We have just hired a house in a central place, and near the 'Rest,' and people can now call freely, and see and talk and pray with us."

LIGHT AND SHADE.

Mr. Dwight, writing from Constantinople August 16, speaks briefly of what he notices on his return to his labors: —

"I find much that is interesting in the condition of our work here, and some things that are sad. The growing audiences of Greeks, the large Sabbath-school maintained by Mrs. Schneider, the real spiritual work which has been quietly in progress in some of the villages of the Nicomedia field, are all interesting and encouraging. So also are such facts as the request of the Patriarch of the Armenian church to have the mission reply to infidel writings published by Armenians, and the disposition shown by some of the Armenian dignitaries to arrange for the general adoption of our school-books for their schools. Some of the less pleasing points which are noticeable after an absence, is the almost stationary condition of our congregations, the small general interest which our work excites in the Armenian community at large, and the closing, apparently, of doors of access to the Moslems."

KARTSI AND CHENGILER.

Mr. Pierce, of Nicomedia, writes (August 20): —

"About the first of July I took Pastor Abraham, of Nicomedia, and with him visited the region of Chengiler. I spent a Sabbath in the village of Kartsi, where one of our station-class students is spending his vacation. The work is new there, and this was my first visit to the place, though Brother Parsons had often passed through the village. I found a little flock of nearly fifty persons who call themselves Protestants, and who have a regular Sunday service, and also a school of thirty-five scholars. They seem to be a very simple people, and gladly listen to the gospel. They are having the usual amount of persecution from the priests and chief men of the village. Not long since one of them took a Turkish official, and going to their little chapel during the time of service on the Sabbath, demanded money for taxes. As these Christians had paid their taxes, and as they did not believe in doing that kind of business on the Sabbath, they refused to pay anything more, whereupon several of them were beaten and put in prison. During the following week, by the aid of friends in Nicomedia, they succeeded in getting an order from the government, that they should not be disturbed on the Sabbath; that hereafter they be considered a separate people, paying their taxes directly to the government; also that the official who beat them should be punished. We hope they will now have some respite from their enemies.

"While I was in Kartsi, Pastor Abraham was in Chengiler, two hours away, where I joined him on Monday. Pastor A. visited several other villages in the region, and found many friends wherever he went. There is great need of a regular preacher to look after the work in this important center, and we hope to have a good man there in the spring. About one hundred persons were present at a lecture I gave on Monday evening. The people seem hungry for the 'Bread of Life.' Three young men came from a village two hours away to be present at the preaching services. I have since learned that on the very day that we left Chengiler, and on the very road over which we passed only two hours before, two men were robbed. We rejoice that it was not our fortune to fall again into the hands of wicked men."

Madura Mission.

THE ABORIGINES. WILLING LISTENERS.

Mr. J. S. Chandler, of Battalagundu, reports that during the long vacation in the schools teachers and many scholars had been heartily engaged in evangelical work. Of his own work in the Lower Pulneys he says: —

"The most interesting effort was the visit to two little settlements of the Puleiar, the down-trodden aborigines. The low little pens they live in are off the roads, and hidden among the valleys, and are made of strips of bark, or wood, or plantain fiber; the only walls to be seen being about a foot high under the largest pens. Huts is too good a name for them. There was a tiger hunt the day we were there, and the men from these settlements were obliged to go and beat the tomtoms, so we found only women and children. Two boys, seeing Mr. Smith and me, put for the thicket in different directions, as if the tiger had found them. Only two women dared to face us at first, but by sitting down and singing we attracted to hear our preaching a good portion of the few individuals there. We visited another settlement of the same people, and the women, seeing us on a distant hill, set up a howl, and were going to run, but we had sent forward the catechist with a coolie who knew the people, and they quieted them so that when we reached them they listened, and after awhile sat down. In response to my statement that God would be just to them whether man were or not, one good sort of a woman, with a motherly expression, responded, 'Yes, he is just; if he were not, what could we do!'

"Our second day's preaching was in a village further west, and the contrast was great. The people gave us chairs and thronged around us. Sitting on a large rocky ledge I sang with the catechist the first lyric of my little tract, *The Way Everlasting*, and preached. When we offered the books for sale they bought all I had of that tract and wanted many more. Within half an hour I think we sold more than fifty different tracts and books, including copies of the Gospel of Mark. These people were very cordial in listening to the gospel, and made no such

objections as the listeners of the day before. Catechist Paul Cross works a good deal among these people.

'Another tour this month took me to the churches of Chandlerpuram and Ammapatti. The former is weak, and the members poor; but during my visit at the village three adults were admitted as members. The people brought offerings in earthen vessels. After these were broken a hen that had been presented the year before as a chicken was again brought and put up at auction together with a chicken of its own and eight eggs. These brought Rs. 1.5.0, and the eggs and the hens were returned to be 'set,' and returned with profits next year."

WEALTH AND POWER OF HINDUISM.

Mr. Jones, of Mana-Madura, in company with Mr. J. S. Chandler and a force of native helpers, has been conducting a campaign in the northwestern portion of his field, the members or the party visiting 161 villages and towns, and preaching to nearly eight thousand souls, most of whom had never before heard of the Saviour of men. The extent of these fields and the character of the heathenism prevailing in India are forcibly suggested by the letter of Mr. Jones. He writes: —

"At Tiruputur, the town where our itineracy ended, we were thirty-three miles north of my home, and even then were not within ten miles of this station's northern boundary. Remember also that from our home we can go south over twenty miles without over-stepping our limits, and you will have some idea of its length. In the country adjoining the road we traveled, we found encouragements. It is not a thickly inhabited section, but the villages are on the whole unusually large and prosperous. We began to see here what impressed us upon our whole itineracy, namely, the evidences of the enormous wealth which the people in these years of prosperity are lavishing upon their heathen temples and other objects of religious interest. It is true that in those places where Christianity has a hold, and is felt as a power, the people see the folly of idolatry, and will not invest much of their hard-earned money in its support. Though a few hundred rupees would be enough to repair and strengthen one of the temples in this town, yet the work begun many years ago is not finished, simply because they cannot get the money. It is not because there is no money, for one man spent $700 last year on a pilgrimage — a deed of virtue by which he hoped to be blessed with a son in his old age! But money will not flow into the temples while the people lose confidence in the gods of those temples. That this confidence is waning may be inferred from a remark made by the leading and most intelligent Hindu of this place to me a few months ago. He said that he believed that there could be no *honest* Hindu ten years hence. However, Hinduism does not seem on the decline in that new district traveled by us. The people have too rarely heard the gospel (many of them have never heard it) to be dissatisfied with their own superstitions. Christ is unknown to them, and hence they still cling to their own corrupt gods. Their temples are large and well kept, and many under repair and process of enlargement. They are well furnished also with a host of fat and lazy and corrupt brahmans. There are unquestionably some millions of rupees thus invested in large and well-built temples and religious tanks and cars in the country over which we passed. They impress one as being almost encumbered with wealth. Still this purely heathenish state of the people made them in most places very eager and hearty hearers of the gospel message, and very open to the best impressions. We certainly found no real opposition, and in many places only the most cordial reception and attentive audience."

A DEBASING EXHIBITION.

"In one place we came accidentally upon one of the most popular amusements among the heathen. It is a show in the form of a representation by shadows upon canvas of the history of one of their gods. In this case it was the god Rama whose history was illustrated. The exhibition began about nine o'clock in the evening, and lasted until morning. Men

and women, with boys and girls, were huddled together, about six hundred all told, in front of the Punch-and-Judy-like stand. Many of the people had come six miles or more to see it.

"We did not know much about its nature, and were curious to see their popular amusement. We preached a little to the people before the show began. But as soon as the affair opened, we saw our mistake, and had counted too much upon the modesty and purity of the people. We argued that since the women and children were all there nothing very unseemly would be represented, though we knew the history of the god was lewd. But alas! so unutterably obscene and corrupting was the very first scene that we hung down our heads and retreated in horror, even while the boys, girls, and women were all laughing and enjoying the scene. We had seen much of Hindu obscenity before, but could not have dreamed that such a thing could be presented by the leading men of a large village as suitable amusement for their wives and children. And yet we were afterwards told that this is common among the people. Oh the depths of heathenish corruption! Yet these are the people that the Lord is waiting to save and purify from all this filth."

A TOWN OF BANKERS.

"We traveled fifteen miles eastward from Tiruputur through a wealthy country, and came to Karaigoody, which is one of the largest places we visited, and is in some respects quite a remarkable place. It is with difficulty that one can approach the town, the roads are so poor, and the surrounding villages are not exceptionally rich. But this village or town is the central place of the leading class of merchants in this part of the country, the Nadti-Kottai Chettiar. They are chiefly bankers, and are generally very shrewd and 'hard on a bargain.' They are the 'Jews' among the people. Yet they are not close-fisted, for they lavish their wealth upon the heathen temples of this whole district. They may be said to be the main stay of heathenism financially. They are very enterprising as traders, for they have agents in the leading ports of the land, and they trade with foreigners.

"Within a few miles from this town, on the east and west sides, are two small rivers over which they cannot, according to their superstitions, take their families. This prohibits them from leaving the place for a more civilized community. It is in this out-of-the-way place that we saw the largest and most costly native houses of any that we have seen in the country. The owner of one that cost $20,000 took us with great pride through his house and showed us some of the fine furniture he had ready to put up when the house was finished. Among other things he had a fine and nearly life-size painting of the Prince of Wales, worth $50. But he did not seem to enjoy it nearly so much as he did a few other pictures which were stuck up in the most conspicuous places, and were no other than our well-known tailor's fashion plates! We ascended this house and spent a half hour on the high roof, and there preached the gospel to the wealthy owner and fifteen others. The man was very polite to us and bought several books from us, and — most astonishing among natives! — gave us twice the amount I asked for them!

"As I stood on the top of that house and looked around and thought of the great wealth amassed, and enterprise concentrated in that secluded spot, I could not refrain from praying the Lord to turn that wealth from its heathen, and in many respects selfish, channel into that of true Christian benevolence and convert that energy into consecrated piety. What a power that village could be for the redemption of India if properly directed by the Holy Spirit! After preaching to a large and appreciative congregation there we moved forward the next morning."

SERMON IN A HEATHEN TEMPLE.

"The day following we came to Kalaiarcoil, a village which, though not large in itself, is celebrated for its large temple, whose income, simply from the villages given it, is $10,000. We went into this temple, and were invited to sit down and make known our mission, an invitation which we gladly accepted. Fifty brah-

mans and others listened for half an hour or more in a most interested way, and the leading man among them showed considerable intelligence and no little familiarity with some points of Christianity, derived, undoubtedly, from the Catholics. After taking up our argument and enlarging upon it, and enforcing its truth upon his companions, he turned to us and said, 'Oh, yes, you believe in ten commandments, and we (the heathen) and the Roman Catholics believe only in nine (the second being the one omitted, of course). We think you are right, and when the Lord reveals it to us, we also will finally come over to you and keep the 'Ten Commandments.' This we thought a bold declaration from the leading man in one of the chief temples of the whole district, but the whole force of the temple brahmans seemed to applaud his remarks, and the classifying of Roman Catholics as idolaters by the heathen is common. Still we must not be too sanguine in reference to the speedy downfall of idolatry in this one of its centers of power. But the Lord can and will bring it about in his own good time, and we must preach and work and wait."

North China Mission.

REENFORCEMENTS WELCOMED.

MR. GOODRICH, of Tung-cho, writes (August 4) of the joy that is felt at the reports received of the coming of new laborers: —

"I know now how that ancient praying band felt, when the door was opened, and Peter stood before them. I think *I* was not less astonished, a few days since, when I read the news from Oberlin. Our prayers answered; men appointed, whose goods are already on the Atlantic, and whose faces are already turned toward the Pacific; while others are looking forward hopefully, lovingly, to the same work! I feel much like Simeon; with nothing to ask for. But I am not ready to die as he was. I want to live for a quarter of a century, and see the new missions with cords lengthened and stakes strengthened.

"Herewith I send a greeting to all those dear brethren who give themselves to this work. God bless them, and make them apostles all, filled with the Holy Ghost, and ready either to endure hardness or to reap harvests. It is a blessed, glorious work they are undertaking, albeit it shall cost toils and travails and tears on the way to its triumphs. But so do all loftiest undertakings. Even at home, in dear America, the priest must weep between the porch and the altar; aye, and in unexpected times and unthought of places. Welcome to China! I seem to behold, not a little band coming to a single province, but this band swelling into a large and fruitful mission, followed by other such bands and other such missions, from our own or other Boards, till the light of the gospel, like the light of the sun, shall penetrate every corner and crevice of this continental land.

"We have sent in our petitions for a single province, and now we bless you and the churches, and above all the great Head of the church, for hearing us. But what we want is all of China for Christ. Let other Boards take up other provinces, and all Christians take this whole land to their hearts. China is large enough and dark enough and populous enough to be worth a magnificent endeavor to convert it."

HELP FROM THE NATIVES.

Dr. Porter writes briefly (July 23) of affairs in Shantung: —

"The preaching work lags in the summer. Men are busy in harvest, and are too weary to listen. And yet we had a fair amount of interest, and found some new places to preach in. We have started a couple of men at regular book-selling and preaching at the fairs, and hope some good will result from this form of effort. The men carry a little booth with them, and find enough to listen to them, though few books are sold. We consider that the men are in part supported by the Bible and Tract Societies. The medical work gives signs of rapid increase as soon as it may be more permanent.

"We shall hope to keep steadily before the people the idea that they must enter upon self-support. It is up-hill work. The universal expectation of advantage be-

cause of relation with us has already had some severe shocks, some of which may, perhaps, prove electric. The poverty of this people seems to me greater than that of the Japanese, because of the uncertainty of the crops. But they have enough to live upon, and *must* learn the Christian art of giving. However, it will be hard to make a model of a Shantung church just yet. The seed takes very slowly. Perhaps the watering is not a sweet water irrigation. All the Shantung wells have a 'bitter cast' to them."

Japan Mission.

THE CRISIS IN JAPAN.

DR. GORDON, of Kioto, writes, August 18: —

"Are you in America tired of hearing that it is a 'critical period' in Japan? Certain it is that the crisis has not yet reached the turning-point. There has never been a time in which the friends of Christianity here have felt more hopeful; nor one in which its opponents have felt and feared its power so much. Within the past two months at least three anti-Christian tracts have appeared. One of them opens by saying that 'Christianity is spreading like fire on a grassy plain, so that in capital and country there is no place where it is not preached.' This is an exaggeration, of course, but it shows that they are no longer insensible to its presence here. These tracts are circulated widely, and priests are sent out where Christian work is being done to counteract its influence.

"The last number of the *Japan Mail*, the leading journal (in English) in Japan, thus refers to missionaries and their work, and the conflict of which I have spoken: 'The Buddhist priests have shown of late an unusual activity. Perhaps they began to think that the inertia of hugeness does not furnish a sufficient safeguard against the active and untiring attacks of the Christian missionaries. If so they are not much mistaken. Their lazy existence of perfunctory incantations and half-hearted homilies furnishes an unmistakably marked contrast to the never-flagging industry and self-denying zeal of the Western missionaries. Long and tolerably intimate intercourse with the Japanese enables us to say that the pure, upright lives and single-minded earnestness of our own missionaries have not less power of persuasion here than the doctrines they preach. Fortunately men's minds, to whatever influences they may have been subjected, never lose their ability to appreciate the nobler aspects of human nature, and we are persuaded that many a native Christian believes quite as much for the sake of the teacher as for the sake of the thing taught.'

"Another item in this connection is the story that some twenty priests of a Buddhist school petitioned the head of the sect to be allowed to enter the Christian church so that they might gain knowledge with which to oppose its advances. As was to be expected this opposition has a very inspiriting effect on our young preachers. Their *esprit du corps* was never better. The chief danger is that *that* may induce them to embrace methods which the spirit of truth may not approve. Another danger is that the 'personal liberty' party in Japan may seek to use the growing power of Christianity to accomplish its own ends. We all need the wisdom of the serpent and the harmlessness of the dove."

THE NATIVE HELPERS.

Mr. R. H. Davis, of Kobe, writes briefly of certain young men engaged in Christian work: —

"I have had three letters from three men engaged, each in a different work, all coming within three days. One reports his Bible-selling for the month of July in Fukuoka and neighboring villages. He sold thirty-seven copies of the New Testament or Gospels, and one hundred and thirty-eight other Christian books, such as have been prepared in Chinese and Japanese by missionaries. In connection with his selling he lectures, as he has opportunity, to those who gather around him, upon some subject related to Christianity or some verse or truth from the Bible.

"Another, the evangelist of Fukuoka, reports his aged grandmother who lives in

Kumamoto (three days distant) very sick, and himself obliged to return home, as he is the head of the family. Primogeniture means something both of authority and responsibility in this land.

"My other letter is from the principal of a Christian school in Kumamoto. He has twenty boarders and ten day scholars. Captain Janes' boys, the fifteen who graduated from our Kioto school in 1879, have bought a large house in Kumamoto, the same city where was Captain Janes' school, engaging to pay for it in regular yearly installments for five years. The yearly payment is about $150. The school is theirs, is taught by one of their number, and is a daughter of our Kioto school. They are having as hard work to come by the money as Paul had to come by the boat when driven before the storm. We already as a mission support the teacher in consideration of the Christian work in his school and his preaching regularly every Sabbath.

"I have also received a letter to-day from a young man in Osaka about his vacation work. This boy I found in the machine shop of the railroad at Kobe soon after I came to Japan. Him and some others who spoke English, I formed into a Bible class to meet on Sunday with the Japanese Sabbath-school, and one night weekly at my house. He was a diligent and earnest student of the Bible, and after some months accepted Christ. I then persuaded him to go to our school at Kioto. But he knew nothing of the school, almost nothing of the fruits of Christianity in Japan, and moreover was under obligation to the government, having been supported by it while he was a student in its school at Osaka. He had a father who was a hater of Christianity, a hard, stern man, and an officer in the Osaka Government. When finally free from government, he obtained his father's consent, with an allowance of half expenses, to go to Kioto school. He is now preaching, with the deepest sense of his own sinfulness that I have yet seen in any Japanese, and he is rejoicing over the interest in 'the way,' awakened by his sermons. He is holding meetings till midnight for Bible study and religious inquiry. He, however, is under persecution in his own house, and under sore temptation. Pray for him and for us all."

OPPOSITION TO CHRISTIANITY.

Mr. Learned, of Kioto, writes, August 18: —

"The priests in Kioto are getting stirred up to a good deal of activity, which seems to show that they feel they have reason to fear. They have published some little tracts called *The Unreasonableness of Christianity*. One argument is that the existence of noxious beasts shows there cannot have been any good and all-powerful Creator. Another is that the story of Noah's ark is incredible. Another, that the Crusades show that Christianity tends to produce war. Another, that Christians are dependent on foreigners. They have been having a number of large public meetings against Christianity, and some of their speakers have been affirming that all the Christians would be put to death by the government next January, which has scared some of the ignorant. The scholars of Mr. Fukuzawa, who were hired to come down from Tokio and speak against Christianity, seem to have been somewhat nettled when the newspapers remarked that they were only speaking for money, and they began to attack the priests at one of the subsequent meetings.

"Two of our students, who have just returned from preaching on the side of the lake, report that they found some attentive students of the Word, though not very large audiences. From Fukui, where two of our scholars are working this summer, we hear of considerable numbers attending preaching. Fukui is an important center, now the capital of a prefecture, and it is to be hoped that before long we may have a man permanently established there."

Micronesian Mission.

DEATH OF MRS. TAYLOR.

Two very brief letters have been received from this distant mission, one of them from Mr. Walkup, of Apaiang, bringing the sad tidings of the death of Mrs.

Taylor on June 2. The loss is severe, not only for the bereaved husband and children, but for the mission. Mr. Taylor's own health had not been good. From Ponape Mr. Doane, writing July 1, reports the churches in a lukewarm state. He says : —

"The school moves on slowly and regularly. The churches on the island are growing but little, in places defection, in other places increase. Perhaps I should put it a little stronger, and say that there is more of shade than of light.

"We hear nothing from the west, though we are daily expecting mails. Our last letters from there tell of the sad fall of one of our teachers. From the east there is good news. On Pingelap the school is full to overflowing, the Sabbath congregations embracing *just the total population of the island.* Books, papers, slates, and such things are wanted. From Mokil report comes of a sad state of things. The people have for years taken the lead in trading with vessels to get clothing and other articles, and the spirit of worldliness has led to many relapses into sin among members of the church."

GLEANINGS FROM LETTERS.

William E. Locke, Samokov, European Turkey Mission. — I fear that we are to see less peaceful times here. A gang of robbers have their headquarters in the mountains, just south of us, and they are not keeping the peace by any means. It would not be at all strange if they should visit this city some night and take off some persons to be redeemed. They have already taken one man, a man in the employ of the railroad, who was redeemed by the payment of over $5,000 in gold and four *watches.* We hope that none of us will be caught.

Mrs. C. J. Parsons, Baghchejuk, Western Turkey Mission. — As to my own work here, I hope I have some influence with the Protestant women, and can do them some good. We have good meetings, well attended, but those who are really spiritually minded are few. How this work shall be kept up, the laborers looked after, our girls encouraged and guided so that they shall be faithful in their schools, is a problem still to be solved. Were the roads safe, so that I could go alone, I should be very glad to spend several weeks in the villages during the year, I could at least help the girls in their schools.

Miss Emily C. Wheeler, Harpoot, Eastern Turkey. — During the last term in the college God blessed us, and after the day of prayer, held at the beginning of each term, a quiet but steady work began in each department. Many of our girls, we trust, became Christians, and five of the older girls joined the church. Next term eighteen young men and several more girls will be admitted. The whole atmosphere of the school was changed, and I know you will pray with us that the work may continue. We hear from some villages that our girls are working well.

William H. Shaw, Pao-ting-fu, North China. — As far as I can judge, the work seems to be opening here with great rapidity. Mr. Pierson has won many friends among the Chinese, and has led them to think very highly of foreigners. I realize that our missionary work is not for this year only, nor for any brief number of years. The whole foundation of things must be moved. No modification of the superstructure will be sufficient. Only its entire destruction can bring about a Christianizing of the people. We came for life, and realize that it is a life-work. At our own station we are most thankful that we have the assistance of Dr. Peck, not only because we ourselves feel safer, but because of the favor which we gain with the Chinese through his work.

Miss E. M. Garretson, Kalgan, North China. — Miss Murdock has already a good practice, and Mr. Roberts comes over for an hour or two every day to interpret for her. I am also able now to talk a little, and hope, in a few weeks, to be able to relieve Mr. Roberts from the

necessity of coming over at all. I feel more encouraged than when I wrote you before, in regard to the study of the language. I discharged my old teacher, and have one now who suits me much better. I find, too, that all the mission regard Kalgan as the hardest place to acquire the language. The dialect is so mixed, and it is very difficult to get educated teachers. I feel much more confident now, that, with patient study, I can and will overcome the difficulty.

L. D. Chapin, Tung-cho, North China. — We have been waiting for a month or two for some official confirmation of the rumors which have reached us, of the forming of a band of students at Oberlin to establish a new mission in Northwestern China. We had become very impatient for definite tidings, and now we receive the statements which come with the greatest delight. We pray that the courage and purpose of these young men may continue firm and steadfast, and that nothing untoward may prevent the realization of their plans. After God had laid upon our hearts a sense of responsibility for the starting of this new enterprise, and led us to plead at once with the Christians of America, and with the Head of the Church in heaven, we do give special thanks that God seems to have accepted our petitions, and inspired some of his dear children with a desire to carry the gospel to this great destitute region of China.

NOTES FROM THE WIDE FIELD.

POLYNESIA.

THE NEW HEBRIDES. — The *Monthly Record* of the Free Church of Scotland contains a review of the progress of the gospel in the New Hebrides during the last decade. Ten years ago Aneityum was the only Christian island in the group; now about one third of the group has been occupied, and all the islands are open for the gospel. About one hundred thousand people still remain in heathenism. Twenty different languages are spoken by them, requiring as many separate translations of the Bible. Aneityum, which but ten years ago had only the New Testament with small portions of the Old, has now the whole Bible, for the printing of which the people have contributed $8,500 *in arrowroot.* Ten years since Aniwa and Futuna were all but heathen islands; now Aniwa is so far Christian that the whole population attend church and school; on Futuna half the people count themselves as worshipers. From Tanna the natives drove the missionaries in 1843, and again in 1861, and ten years ago it was feared that they would banish those who then attempted to settle there; but these men have remained and now preach the gospel to thousands, and have translated the greater part of the New Testament. On Erromanga there were ten years ago but eight or ten church members; two years ago the church had twenty-five of its members stationed out as teachers, and a majority of the people are now favorable to Christianity. On Efate there are five in place of two Christian villages. Nguna was at the earlier date a heathen island, unvisited by any missionary. Now there is a church of over forty members. Surely the gospel is winning its way among the islands of the sea.

RAROTONGA. — Rev. Mr. Gill, of the London Missionary Society, gives an account in the *Chronicle*, of Tapairu-ariki, a Rarotongan woman, who was stolen away by an English captain before the year 1823. She afterwards returned with Christian missionaries to Rarotonga, introduced them to the rulers of that island, and was their defender as well as helper for many years. She was called affectionately by the people, "the Mother of the Word of God." After her reception of the gospel she was of spotless character, and being a woman of great energy her words were often

most effective. She was about eighty-five years of age at the time of her death, having lived to see her children of the fourth generation. When the wish was expressed that her sons might be permitted to see her again, she said: "It is well with them, for they are serving Christ. Do not detain me by your prayers and kind wishes. Let me go quickly to the Saviour, whom I have loved so long." Not until her last sickness was her place in the house of God ever empty. Hundreds gathered about her grave and paid their silent homage to the memory of one who was born in the midst of a debasing idolatry, having herself in early life partaken of human flesh, but who became a conspicuous illustration of the transforming power of the gospel.

AFRICA.

UGANDA. — The English Church Missionary Society has news of the arrival at Rubaga, March 18, of Messrs. O'Flaherty and Stokes with the Waganda envoys who had visited England. They were very warmly received by Mtesa, who sent a letter to the Queen respecting them. It is to be hoped that the report these envoys give of what they have seen in England will produce upon the fickle monarch some decided impression, lessening his conceit, and increasing his respect for those who have come to preach the gospel to his people.

THE ARTHINGTON MISSION. — *The American Missionary* reports that Mr. Ladd and Dr. Snow are well on their way for the region of the Sobat, for the purpose, after explorations, of deciding upon a location for the new mission. Two missionaries are already under appointment and awaiting the result of these explorations before starting for the field.

THE KINGDOM OF CONGO. — It will be remembered that Jesuit missionaries, conducted by a company of Portuguese soldiers, had reached San Salvador, and that the padres has sought to gain the favor of the king by sending him as a present a large quantity of *aguardente*. Mr. Hartland, of the English Baptist Mission at San Salvador, writes that the results of this interference have not been so serious as was feared. The king has attended but one of the Roman Catholic services, and his son remains with Mr. Hartland. Against the style of the single service he did attend he protested. "They taught nothing, and the service was only a scene. The English prayed to God, and they heard; they sang hymns, and then opened God's books and taught good things." The king, though indignant at the general conduct of the padres, is yet evidently afraid of them, as they are backed by the Portuguese government. On the whole, the outlook at San Salvador is very hopeful.

ON THE CONGO RIVER. — The successful journey of Messrs. Crudgington and Bentley, of the English Baptist Mission, along the north bank of the Congo to Stanley Pool, has been referred to in these pages. The August number of the English *Missionary Herald* contains the remarkable journal of these missionary travelers, with a map of the Lower Congo on a large scale. Great interest has been awakened in England by this report, and it is now proposed to send out six new missionaries to this field. Mr. Crudgington has written a letter to the London *Times* in reference to a paragraph contained in that paper, charging Mr. H. M. Stanley with having bought men whom he worked as slaves in the construction of the road upon which he is now engaged. Mr. Crudgington has seen much of Stanley, and he denies the charges, affirming that he has no need of buying slaves, but can hire as many men as he requires, and that his treatment of them is uniformly kind. Mr. Stanley, who has been reported as seriously ill, is now said to be fully recovered, and hard at work at his task of road building.

THE LONDON MISSIONARY SOCIETY.

THE report of this society for the year ending May 1, 1881, has been received, and contains, besides the usual matter, a review of the past ten years of labor by this ven-

erable and efficient missionary organization. Its staff of European missionaries has decreased from 160 in 1871 to 139 in 1881. In the mean time the native pastors (ordained) have increased more than three fold, or from 106 to 371, while the native preachers (unordained) have increased almost in the same proportion, or from 1,644 to 4,529. During these ten years the contributions have increased only slightly, the total receipts last year having been $542,235, against $507,770 in 1871.

Among the missions of this society the most marked advance has been in Madagascar. Twelve years ago the burning of the national idols inaugurated a social and religious revolution, which has been followed by startling results. The Queen, Prime Minister, and the Court, having embraced Christianity, sincerely and intelligently, reforms have been instituted on gospel principles. Slaves have been released, justice has been administered by the courts, education has been provided for, and the social life of the people has been greatly elevated. Schools have increased from 359 in 1870 to 862 at the present time, in which 43,904 pupils are receiving instruction. Within these ten years the churches of Madagascar have increased from 800 to nearly 1,200, the membership from 37,113 to 71,585. The contributions of the natives for evangelistic and educational purposes during the decade have amounted to about $200,000. Though many of these professed disciples are but babes in Christ, some of them being ignorant and having very inadequate conceptions of truth and duty, there has yet been an evident growth, giving cheering promise for the future. We give a general statistical summary of the fields of operation and the forces employed by the London Society.

Missions.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents
1. China	21	6	48	2,482	845
2. North India	15	4	19	456	1,775
3. South India	22	10	52	890	10,190
4. Travancore	8	14	165	3,655	39,337
5. Madagascar	27	64	4,134	71,585	244,197
6. Africa	22	–	31	1,284	2,280
7. West Indies	3	–	21	2,601	5,280
8. Polynesia	21	267	209	9,521	39,804
Totals	139	365	4,679	92,474	343,708

THE INTER-SEMINARY MISSIONARY ALLIANCE.

The Second Annual Convention of this alliance of the young men now members of the various Theological Seminaries of the United States, meets this year at Allegheny City, Pa., October 27–30. Among the questions to be discussed by the students will be; "Apostolic methods of missionary work;" "The importance of developing a foreign missionary interest in Sabbath-schools;" "The present demands of the home field;" "Christian aggressiveness the church's answer to infidelity;" "How may every theological student be brought to a conscientious consideration and decision of the missionary question?" "The practice of medicine, its relation to missionary work;" "Missionary interest in colleges." Aside from these discussions by the members of the convention, addresses are expected from Rev. Dr. Duryea, of Boston, on "Objections to foreign missions;" from Dr. Buttz of Madison, N. J., on "The lives and labors of Christian missionaries, their quickening power on the church at

home;" from Dr. Arthur Mitchell, of Cleveland, Ohio, on "The monthly concert of prayer for missions, — its importance and the means of increasing its power;" and from Dr. G. C. Lorimer, of Chicago, on "Our need of the influence of the Holy Ghost in consecration to missionary work." Such a body of men, with such themes before them, can hardly meet without great advantage to themselves and to the interests of Christ's kingdom at home and abroad. May the blessing of God accompany and follow their deliberations.

SPAIN.

THOSE who have watched the reports of Evangelical work in Spain must have been struck with the steadfast faith and fervor of the converts from Romanism. Every convert seems to become a propagandist, in the best sense of the word. A Methodist writer, quoted in *The Evangelist*, says of Spain: "I am sure God by the Word and Spirit, in the absence of the human voice, is working in these mountain towns and villages. A few days ago a civil guard came to purchase some books. He spends all his spare money in purchasing books in order to disseminate the truth. Among other very interesting facts he told me of a town about thirty miles from this, where two years ago the rector opposed the colporter. Some proprietors, however, subscribed together and bought two hundred Bibles, which they sold out at half price to the poor workmen on their different estates. This gendarme supplies me with the names of persons in many villages to whom I am to send Gospels by post. He will take special interest in following up the work. This good man also told me that the means of his conversion was the gift of a Bible by a young lady, while he was on guard at the palace gates at Madrid. He has had his books several times burned by his superiors, has been twice fined, and twice under arrest. He says the truth won't burn nor turn."

INDIA.

A MISSIONARY of the Scotch Free Church, Mr. Andrew, stationed in Southern India, sends to the *Monthly Record* an interesting account of a huge idol festival recently held at Conjeveram. This city is the most sacred in Southern India, with hundreds of temples and beautifully-built tanks. The pilgrims were said to have numbered 150,000, and a large portion of them were entertained by the rich Hindus of the city. Some of these Hindus feed one or two thousand Brahmans daily, and others dispense rations to all comers, free of charge. The following account is given of the ceremonies connected with the festival: —

"The principal idol worshiped is called 'Virdarajau Perumal.' It is carried in procession every morning and evening in magnificent style upon wooden figures of beasts and birds, richly gilt, through the principal streets, and is preceded and followed by two bands of about three hundred Brahmans chanting Vedic hymns — the one band singing in Tamil, the other in Sanskrit. The god and his consort are adorned with jewels and flowers. For ten days the idol makes these royal progresses night and morning through the city; and Mr. Andrew was at the pains to note the changes which were made in the pageant. These are interesting as showing that, in some respects at least, idolatry has not lost its significance for the people, or its hold on them. On the morning of the first day the figure was carried through the streets on a throne, in the evening on a lion. Next day its seat in the morning was a swan, in the evening on a representation of the sun. And in like manner on successive days a kite was used, a cobra, a monkey, an elephant, a unicorn, and a representation of the moon.

"The effect on the people is great. When the god passes, the devout join their hands and worship it. Those who saw the idol brought out in the morning consider themselves made sure of salvation. It is a most impressive sight to see the great crowds of people pressing to get a first glance of the idol at the break of day. When the god on the gilt kite came into view, the pressure was tremendous. And then what

worship! All the mighty throng clasped hands and gave it their highest homage. On the seventh day, the huge car, which runs on six ponderous wheels, is hauled along by hundreds of excited devotees. The noise on these occasions is deafening. Cannons are fired as signals for starting and stopping. Drums are beaten to encourage the people to pull; and as the mass moves on, some fall flat in the dust on the road which the idol has traversed, looking after it in adoring worship."

While this festival was in progress each of the missionaries preached the gospel twice daily to large audiences who paid strict attention, receiving with gladness the word spoken and printed.

MISCELLANY.

REVIVAL AT HONOLULU.

Dr. Hyde, writing August 27, gives the following particulars concerning a special work of grace begun at Honolulu: —

"We had had for some months our Temperance Entertainment and our Gospel Temperance meetings. At one of our committee meetings Captain Bray was authorized, when he visited San Francisco, to negotiate with Mr. Hallenbeck, Mr. Moody's helper in his Gospel Temperance work, to visit Honolulu, and help us in our work here. Captain Bray returned without him, but much to our surprise he came to us by the last steamer. We were holding a meeting of the executive committee on the night of his arrival. He met with us and told us what he expected in the way of coöperation. He found us all prepared; just such committees as he wanted, already appointed and at work. We had meetings for conference and prayer several evenings, and on Sunday evening, August 14, he held the first public meeting in Fort Street church. The house was packed. He told us the story of his own downfall and deliverance, and on succeeding evenings spoke on such subjects as, 'How Men become Drunkards,' 'How to get at the Drunkard,' 'What is Gospel Temperance.' We then found ourselves launched into revival work after the style of the meetings conducted by Moody and Sankey. Mr. Hallenbeck makes an address, preceded by a song service. At the close of each meeting we have a testimony and inquiry meeting in the lower room.

"The movement has gone down deep and reaches widely all classes. One gratifying feature is the success of the work among the half whites. For the first time in religious work Fort Street church has thus been brought into direct connection and coöperation with the native Hawaiian element. There have been many interesting incidents and striking cases of conversion. One of the first to be reached was a half white, formerly mate of the 'Morning Star;' another was the ex-captain of the government labor-vessel, the 'Stolen-Bird,' an old resident, for forty years a sea-captain, trained strictly and religiously in a New England family, but never till now brought to decide for Christ; many young men, clerks, and mechanics; some of supposed skeptical and infidel proclivities; old people with religion enough to have been trying all their lives to do 'about right:' young people, now full of zeal to be such humble devoted earnest Christians as none others before them have been: in fact, all classes and sections of the community have been reached and stirred as never before.

"Mr. Hallenbeck will continue his meetings during the coming week. It is a great joy to be here to labor during this feast of ingathering. It is to be regretted that there is no pastor to take charge of the work that will need to be done in looking after the new converts, and building them up on the sure foundation."

MISSIONS AT HOME AND ABROAD.

The Board of Foreign Missions undertakes the entire support of its missionaries, instead of helping to support them. It

does much more. It institutes and sustains in every field a comprehensive system of Christian education, beginning with primary schools for children, and culminating in seminaries for the competent education of teachers and of preachers. Some of its missionaries must do the work which is done in this country by professors in colleges and theological seminaries. Others must be translators and authors, as well as teachers and preachers, and must make much use of the press as a Christianizing and civilizing force. Converts are gathered into churches; but the missionary does not become a pastor, for native churches must have native pastors, and till they become self-supporting the Board of Foreign Missions does for them what the Home Missionary does for feeble churches in this country.

The comparison, then, which is sometimes made between what we give to foreign missions and what we give to home missions is altogether delusive. Add to the work of the American Home Missionary Society, first, all the work of "our coöperative societies" (the Congregational Union, the College and Education Society, the Congregational Board of Publication, etc.): next, all that we give for the home work of Bible and tract societies: and then all the diversified work of the American Missionary Association in the Southern States and in California. To balance all this, and much more that is of the same sort, put into the opposite scale the entire income of our Foreign Missionary Board. Add to it the few thousand of dollars appropriated to foreign lands by the American Bible Society and the American Tract Society, together with all that the American Missionary Association is doing in Africa, and the illusion vanishes. We are doing (and surely it is right that we should do) far more to save our own country from irreligion and barbarism than we are doing for all the world besides. — Rev. Leonard Bacon, d. d., in *The Independent.*

BIBLIOGRAPHICAL.

Shin Yaku Seisho Shingaku (The Theology of the New Testament Scriptures). This is a work based upon Van Oosterzee's Biblical Theology of the New Testament, which has recently been prepared by the Rev. J. L. Amerman, of the Mission of the American Reformed Church in Tokio, Japan.

While some portions have been directly translated from Van Oosterzee's work, others have been re-written with enlargement or abridgment that they might better meet the requirements of Japanese readers. The plan of Van Oosterzee has been rigidly maintained, so that a comparison, chapter by chapter, will be easy for those who have access to the English translation, and the number of such is by no means inconsiderable. Mr. Amerman has bestowed much labor upon this book, and has made a valuable contribution to the religious literature of Japan. Though hitherto a few brief summaries of Christian doctrine have been published, this is, so far as the writer is aware, the first formal treatise which has appeared, and it is not too much to hope that it will prove of great service in stimulating the young pastors of Japan to a more thoughtful and systematic study of Christian theology.

This book incidentally illustrates the liberal spirit of the Japanese government towards Christianity, for it was printed and bound at the Insho-Kiyoku, *i. e.*, the Government Bureau of Printing. It is true this was done simply as a piece of job work, yet it indicates, none the less, the tolerant spirit of the officials in charge, — a spirit which, if manifested ten years ago, would have caused them to forfeit their positions, if not their heads. In its mechanical execution the book does great credit to all concerned. It is published by the "Union Theological Seminary," which is maintained by the three Presbyterian missions in Tokio, those of the American Presbyterian Church, the Reformed Church of America, and the United Presbyterian Church of Scotland. It embraces 399 12mo pages. D. C. G.

NOT KRISHNU BUT CHRIST.

Rev. E. C. B. Hallam, of the English Baptist Mission in India, tells of a visit paid by a company of preachers to an out-of-the way district in Southern Orissa,

where there had been no preaching. A young Hindu approached them and asked for a copy of *The Jewel-Mine of Salvation*, a tract giving in metre the story of the Gospel. He was asked how he knew anything about the tract, and in reply told the following story: —

"About two years ago my father put a quantity of merchandise upon his bullocks' backs, and went on a three days' journey into the district to attend a market. While there he met a friend of his from another village in the opposite direction. This friend said to him, 'I have three little books teaching a new religion.' He showed them to my father, and my father asked him to give him one, and he did, and that was the book. When he got home he put away his bullocks, and washed his feet, and sat down to read his book, and that book perfectly bewitched my father. In a few days he had lost his appetite, and as he read the book we noticed great big tears trickling down his cheeks, and he became altogether a changed man, his face looking so sorrowful and sad. We thought father was bewitched by that book, and we must burn the book and mix the ashes in water and give it to him to drink, to take the witches out of him; but he guarded the book, and we could not get at it. As he read, sirs, a still more wonderful change came over him: his tears dried up, his face became happy, and his appetite returned, and he took food as usual. But he would not go to the idol temple any more, and he would not have anything more to do with Hinduism or the Hindu religion. Well, sirs, that father died a year ago; but when he was dying the Brahmans came and stood about the door and wanted to come in and get their presents, but father waved them away with his hand, and said, 'No Brahmans are needed here — I need not your help,' and he would not allow a Brahman to set foot inside his house. Then, when we saw the end was approaching, my mother, my brothers, and myself, gathered around and said, 'Father, you are dying — you are dying; do call on Krishnu, for you are dying.' He looked up with a pleasant smile and said, 'My boy, I have a better name than that — the name of Jesus Christ the Redeemer of the world, of whom I read in my little book; that is a better name than Krishnu.' And my father died, sirs, with the name of Jesus Christ on his lips."

A HINDU ON PROTESTANT MISSIONS.

"The Hindu Maharaja of Mysore, to whose direct administration the four millions of Mysore, in South India, have this year been made over, made this significant reply to an address from the Protestant missionaries, who have been so successful in that province: 'I am sensible of the great good which your missionaries have always done, and feel sure will continue to do, in the cause of the moral and intellectual advancement of the people; and I sincerely sympathize in the great cause of female education which you have recently taken in hand. The righteous principles which govern your religion must always be conducive to good government and to the best interests of the people; and I beg to assure the missions of my support and sympathy in their valuable labors. I wish you every success in your disinterested and sacred work.'" — *The Monthly Record.*

THE MISSIONARIES AND THE BRAHMO SOMAJ.

The September number of the English *Church Missionary Intelligencer* contains an able article on the Brahmo Somaj of India, which it characterizes as an "unsettlement" rather than a religion. Referring to the attitude of the missionaries toward "The New Dispensation," both as to what it has been and should be, the article says: —

"In its very early stages, before it burst forth into startling absurdity, there was a strong disposition, not precisely to fraternize with it, but to draw nigh and endeavor to lead it in a right direction. It was not superciliously ignored, but dealt with tenderly and hopefully. This continued for a considerable period. But when it was manifest beyond a doubt what the true nature of the system was, it was

we think, with sound judgment refrained from. By participation in it strength was lent to a thing which was clearly not of God, and which could not tend to the glory of God or the salvation of souls, inasmuch as it directly involved the degradation of the person and offices of the Lord Jesus Christ. We believe the only sympathy now extended is by the Oxford Mission and the Cowley Fathers.

"We fail to discover in Brahmoism, whether held as a system, or in solution, any sort of remedy for the spiritual evils which are afflicting India. We do not see how any beneficial result could arise from attempting to discover what points of union there may possibly anywhere be between it and genuine Christianity. In common faithfulness it is essential to show that it and Christianity are two wholly distinct systems, having completely different premises, and leading to most different conclusions. What conceivable result could there have been from St. Peter or St. James endeavoring to find out in what points they agreed with Saul of Tarsus, until after he had been stricken down on the road to Damascus by the revelation of Jesus Christ flashing in upon his soul that he was the chief of sinners? We conceive, therefore, that the missionaries who stand aloof from Brahmoism, as distinguished from individual Brahmoists, are acting wisely, and in strict conformity with the practice of the first Apostles of Christianity. It is their business, in such a case as this, 'to separate the disciples,' not to confound them. Odium may thus be incurred. There may be the risk of much misinterpretation as to motives and reasons, but if necessary these must be borne as a portion of the cross of Christ?

"It is our conviction that Brahmoism as a system, if left alone, will perish of itself. It is a mistake to supply it with factitious vitality by investing it with an importance to which it has no claim. This must be left to those who, like Professor Max Müller, are far more interested in Brahmoism than Christian missionaries can pretend to be. 'Cheering words from the West' must come from those whose interest in the Vedas is paramount. A manual of worship concocted out of the Veda, the Upanishads, the Bible, the Kuran, and the Zendavesta, may present great attractions to those who set a high value upon all sorts of learning without much reference to the intrinsic qualities of each particular specimen as the means of leading souls to God. Certainly St. Paul never dreamt of preparing a corresponding manual out of the dialogues of Plato, the Talmud, the Bible, and any additional monuments of human learning which he happened to be acquainted with. It was not by such confusion that he would have striven to teach his congregations how to offer to God acceptable service. Neither Hindu speculation nor Western philosophy are likely to produce regeneration, whether separately or, as now, in combination. More is necessary. There must be the action of the Holy Ghost sent down from heaven. This is capable of converting Brahmoists, and bringing them really and truly to the feet of the Lord Jesus Christ; it is so with all otherwise ignorant of salvation. This is the gift of God in answer to the prayer of his believing people. This is what is now needful for the dry and thirsty lands of India, where no water is."

THE CHINESE RACE.

In an article on "China and the Chinese," the English Baptist *Missionary Herald*, after speaking of the Chinaman as found in Japan, Australia, and New Zealand, says:—

"On the steamers of the Pacific the seamen are Chinese. On the railroads in Cuba the brakemen are Chinese. The laundrymen of the world are Chinese. On the sugar plantations of the West Indies, even where there is a large Negro element, a part of the laborers are Chinese. The mines of Peru are delved by Chinese; and the newly-developed ranchos of Central America are beginning to be worked by Chinese. All along the Pacific coast, from San Diego to Puget Sound, these people have forced their way in spite of hardship and injustice, in spite of unequal taxation and proscription, demagogism, and persecution. They are in the mines and on the

farms, in kitchens and shoe-shops and woollen-mills ; and not a few are at their own counters as successful and wealthy merchants.

"Their endurance of all climates, ranging from the icebergs of the north to the most malarious countries of the tropics, is superior to that of any other race of men. *If the hard work of this world were to be farmed out to the lowest bidder, with political protection and honest pay, it seems likely that the Chinese race would take the contract.* They defy all competition of other inferior races. No others can live on less, or make more of a little ; none have so much hardihood or such persistent industry; none require less police regulation or restraint ; none are more patient under abuse ; and yet few races have more stamina or clearer conceptions of their rights.

"As compared with the Anglo-Saxon, the Chinese race, on the whole, is the better preserved, though the puny and shriveled specimens who are now and then seen in this country would hardly give this impression. But what nation has so long maintained its wonderful vitality? It may be doubted whether the Saxon could equally endure all hardships and privations and changes of climate, together with their unremitting toil.

"Christianized China has a noble history before her, and must become a mighty factor in the great political, social, and religious movements of coming generations. Whoever is permitted to bear the humblest part in securing her conversion, though his name and work may find no place on the historic page, yet he will surely send his influence down through the channels of human life, and do much to shape the destiny of the whole human family."

A WOMAN OF A ZENANA.

It must be close upon twelve years since a devoted Zenana teacher, since gone to her rest, asked our advice as to the right mode of dealing with the following case. The woman was married ; she had for three years been a believer in Jesus : she had read the Bible to her husband, and he had listened with interest. But the moment he discovered she had in heart embraced the Saviour, he spurned the holy book and used his utmost efforts to destroy her faith. She longed for baptism, but to be baptized she must leave her home ; this would certainly be followed by the repudiation of her husband. "Shall I advise her," asked the teacher, "to take this step?" It was not an easy question to answer; on the one hand the duty of being baptized rests on a divine injunction ; but on the other there loomed out to view the fact of a life-long separation from the husband as the consequence of disobedience ; and also the prejudice against Zenana instruction which might be expected to result from one such event.

After long months of patient endurance and anxious thought B. betook herself to our mission compound. There we first saw her; she was not more than eighteen ; her pleasant features and her quiet, devout and humble tone interested us much. She had not been long in the house when her husband and other male relations appeared. They first implored her to return, and then fiercely assailed and abused her. The one answer she made to the appeals and reproaches of her husband was, "I wish not to leave you, but be baptized I must ; let me be baptized and I will return to you immediately." Her proposal was rejected with scorn, and an attempt made to carry her off by force. Only then did we interfere ; we declared she was free to go as she came, but violence could not be allowed. Her husband then poured out upon her the vials of his wrath, cursed and cast her off for ever. The Zenana ladies with whom she took refuge soothed and comforted her. A few days after B. was baptized ; the tears stole down her cheeks as the service went on ; nor were hers the only tears that were shed on that occasion; for others shared her sorrow and her joy, and it was hoped — and no vain hope was it — that B. was the first of a goodly line of confessors who, like her, would take up her cross and follow Christ. — *India's Women.*

Notes for the Month.

Special Topics for Prayer.

A Revival of Missionary Interest: That the new financial year now opened may be marked by evident increase of the missionary spirit; that in all our churches there may be a manifest growth of interest in the work of evangelizing the heathen; that there may be no church and no church member that shall not contribute to the cause, and pray much for the same; that through the length and breadth of the land there may be awakened a deep conviction of duty in this regard, a quickened spiritual apprehension of the signs of the times as calling upon us to attempt and expect greater things than ever before. A most earnest cry should go up for the faith that will remove mountains of difficulties; that will bring forward more laborers — ordained men and medical missionaries — for the plenteous harvest; that will not give over till the Lord's entire host, older and younger, have an ear to hear the command, Go forward; till in all there is much of the same mind which was also in Christ Jesus when he came on his great mission to our lost world. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Special prayer is requested in view of the revival work begun at Honolulu; that the new movement may go still deeper, reaching other islands of Hawaii and out-rooting intemperance and licentiousness, which are, in that portion of the world, the two greatest foes to the kingdom of Christ. (See page 451.)

Death.

August 29. In Armada, Michigan, Mrs. Elizabeth S. Fletcher, widow of Rev. Adin H. Fletcher, a missionary of the American Board in Ceylon from 1846 to 1851.

September 16. In Brattleborough, W. Dan Merriam, son of Rev. H. A. Schauffler, aged two months.

Departure.

September 10. From New York, Rev. Robert Thomson, to join the European Turkey Mission.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.		
Falmouth, 2d Cong. ch. and so.		8 50
Franklin county.		
Weld, Cong. ch. and so.		5 00
Lincoln and Sagadahoc counties.		
Thomaston, A friend,		5 00
Penobscot county.		
Bangor, by student,		5 00
Union Conf. of Churches.		
Albany, Cong. ch. and so.		8 00
Waldo county.		
Searsport, 1st Cong. ch. and so.		28 50
York county.		
Alfred, Cong. ch. and so. with other dona. to const. Rev. Benjamin P. Snow, H. M.	28 00	
Wells, 1st Cong. ch. and so.	25 42	53 42
		113 42

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
East Alstead, Cong. ch. and so.	28 65	
Keene, 1st Cong. ch. and so.	20 94	49 59
Coos county.		
Jefferson, Mrs. P.		25
Grafton county.		
Bristol, Cong. ch. and so.	4 93	
Hanover, Cong. ch. Dartmouth Coll	76 76	81 69
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Hillsboro Center, Cong. ch. and so.	5 00	
Manchester, Franklin St. ch. and so.	7 00	
Peterborough, Union Evan. ch.	25 00	37 00
Merrimac county Aux. Society.		
Canterbury, Cong. ch. and so. 11.50; Rev. James Doldt, 5;	16 50	
Pittsfield, Cong. ch. and so.	29 33	
Warner, Sarah A. Sargent,	2 00	47 83
Rockingham county.		
Exeter, Nathaniel Gordon,		100 00
Strafford county.		
Meredith Village, Cong. ch. and so.		7 00
		323 36

VERMONT.

Addison county.		
Shoreham, Cong. ch. and so.		37 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Lyndon, A friend,		1 00
Chittenden county.		
Burlington, 1st Cong. ch. and so.	30 00	
Essex, Cong. ch. m. c.	1 50	
Jericho, 2d Cong. ch. and so.	8 50	
Underhill, Cong ch. and so.	10 00	
Williston, Cong. ch. and so. add'l,	1 00	51 00
Orange county.		
East Braintree, Cong. ch. and so.		2 00
Orleans county.		
North Craftsbury, Cong. ch. and so.		10 00

Rutland county.
Benson, Mrs. B. M. Goodrich, 2 00
Castleton, Cong. ch. and so. 20 00
Pawlet, Cong. ch. and so. 8 40—30 40
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, " H." 5 00
Windsor county.
Royalton, A. W. Kenney, 12 00
148 40
Legacies.— Essex, N. Lathrop, by S. G. Butler, Ex'r, 16 78
165 18

MASSACHUSETTS.

Barnstable county.
West Barnstable, Cong. ch. and so. 10 00
Berkshire county.
Housatonic, Rev. E. J. Giddings, 25 00
West Stockbridge, Village ch. and so. 16 95—41 95
Brookfield Asso'n. William Hyde, Tr.
Brimfield, 1st Cong. ch. and so. 43 62
Dudley, Mrs. A. W. Williams, 1 00
Spencer, Cong. ch. and so. 225 10
West Brookfield, Cong. ch. and so. 20 00—289 72
Essex county, North.
West Newbury, " G." 5 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. m. c. 9 20
Gloucester, Cong. ch. and so. 100 00
Lynn, Central Cong. ch. and so. 40 00
Manchester, Cong. ch. and so. 3 00—152 20
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Bernardston, Cong. ch. and so. 11 00
Greenfield, 2d Cong. ch. and so. 154 29—165 29
Hampden co. Aux. Society. Charles Marsh, Tr.
Chester, 2d Cong. ch. and so. 5 50
Chicopee, 2d Cong. ch. and so. 31 89
Springfield, South ch. 54.62; E. A. Thompson, 3; 57 62
Westfield, H. Holland, 3 00
West Springfield, 1st Cong. ch. and so. 21 00
Wilbraham, Cong. ch. and so. 40 85—159 86
Hampshire co. Aux. Society.
Goshen, Mrs. Daniel Williams, 5 00
Hadley, Russell ch. m. c. 12 18
Hatfield, Cong. ch. for Papal Lands, 37 00
Haydenville, Cong. ch. and so. 15 11
Huntington, 2d Cong. ch. and so. 20 00—89 29
Middlesex county.
Bedford, Cong. ch. and so. 31 83
Cambridge, North Ave. ch. 6 77
Linden, A friend, 1 00
Malden, 1st Cong. ch. and so. 37 16—76 76
Middlesex Union.
Ashby, Cong. ch. and so. 8 51
Norfolk county.
Brookline, Harvard ch. and so. 180 07
Dedham, 1st Cong. ch. and so. 128 52
Franklin, Cong. ch. and so. 37 82
Quincy, Cong. ch. and so. 20 00
Wellesley, Cong. ch. and so. 121 50—487 91
Old Colony Auxiliary.
Lakeville, Precinct Cong. ch. and so. 10 00
Plymouth county.
Abington, 1st Cong. ch. and so. 9 78
Suffolk county.
Boston, Central ch. 500; 2d ch. (Dorchester), 20.39; Boylston ch. 5; S. D. S., West Roxbury, 65; Pulpit supply, 20; A Lady, Jamaica Plain, per Dr. C. 5; 615 39
Chelsea, 1st Cong. ch. and so. 47.21; Central Cong. ch. and so. 10.41; 57 62—673 01
Worcester county, North.
Athol, Cong. ch. and so. to const. FRED ALLEN, H. M. 100 00
Hubbardston, Cong. ch. and so. 37 60
Royalston, Cong ch. and so. 6.40; do. m. c. 13.60; 20 00
Westminster, Cong. ch. and so. 15 00—172 60
Worcester co. Central Ass'n. E. H. Sanford, Tr.
Worcester, Mrs. I. R. Noyes, 50 00
Worcester co. South Conf. of Ch's, William R. Hill, Tr.
Grafton, Cong. ch. and so. 81 38
Sutton, 1st Cong. ch. and so. 55 62—137 00
2,538 88
Legacies.— Springfield, Abigail Hale, by John West, Ex'r, 2,065.00; also "for missionary efforts among the Roman Catholics," 1,445.50; 3,510 50
6,049 38

CONNECTICUT.

Fairfield county.
Bridgeport, Widow Lady, 3 00
Brookfield, Cong. ch. and so. 17 11
Danbury. Cong. ch. and so. 150 00
Fairfield, 1st Cong. ch. and so. 172 85
Trumbull, Cong. ch. and so. 12 43—355 39
Hartford county. E. W. Parsons, Tr.
Hartford, C. C. Lyman, 200 00
Kensington, Cong. ch. and so. 12.60; Personal, 24; 36 60
New Britain, So. Cong. ch. and so. 334 24
Simsbury, Cong. ch. and so. 46 00
South Glastonbury, Cong. ch. and so. 8 29
Windsor, Cong. ch. and so. 37 85—662 98
Litchfield co. G. C. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 10 00
Ellsworth, Cong. ch. and so. 17 30
Northfield, Cong. ch. and so. 39 00
North Cornwall, Cong. ch. and so. 2 00
Thomaston, Cong. ch. and so. 31 85
Winchester, Cong. ch. and so. 6 57—106 72
Middlesex co. E. C. Hungerford, Tr.
Middle Haddam, 2d Cong. ch. add'l, 15 00
New Haven co. F. T. Jarman, Agent.
Derby, 1st Cong. ch. and so. 10 70
Naugatuck, Cong. ch. and so. 170; a visitor, 5; 175 00
New Haven, Dwight Place ch. 40 00—225 70
New London co. L. A. Hyde and L. C. Learned, Trs.
Groton Bank, Cong. ch. and so. 89 45
Lebanon, 1st Cong ch. and so. 60 00
Lisbon, Cong. ch. and so. 3 65
New London, 1st Cong. ch. and so. 255 59
Norwich, Broadway ch. in part, 400 00
Preston, Cong. ch. and so. 36 50—845 19
Tolland county. E. C. Chapman, Tr.
Somersville, Cong. ch. and so. 61 00
Staffordville, Cong. ch. and so. 5 00
Talcottville, Cong. ch. and so. 276 00—342 00
Windham county.
South Killingly, Cong. ch. and so. 12 00
2,564 98
Legacies.— Greenwich, Eliza Clark, by Lyman Mead and Daniel S. Mead, Jr., Ex'rs, 2,507 38
5,072 36

NEW YORK.

Bangor, Cong. ch. and so. 22 00
Brooklyn, East Cong. ch. and so. 57.80; Frank Bond, 10; 67 80
Clarkson, Miss E. P. Maynard, 4 00
Clifton Springs, C. C. Thayer, 25 00
Flushing, Cong. ch. and so. 10 00
Gouverneur, A thank-offering, 5 00
Homer, Cong. ch. and so. 135.34; J. W. Schermerhorn, 200; M. Hobart, 1; 336 34
Madrid, A friend, 5 00
Nassau, C. S. and E. W. Sherman, 10 00
New York, Olivet ch. and so. 50; William Forbes, 2.25; 52 25
North Evans, Cong. ch. (of wh. from A. Sheppard, 10; Mr. and Mrs. Claghorn, 5; Rev. and Mrs. Olds, 2); 21 45
Penn Yan, Chas. C. Shepherd, 500 00
Suspension Bridge, Rev. H. Cooper, 10; Mrs. W. H. Davis, 1; 11 00
Utica, A friend, 10 00—1,079 84
Legacies.— Parma, Lucina Chapin, by Edward D. Chapin, Ex'r, 1,000 00
2,079 84

NEW JERSEY.

East Orange, L. F. H.	10 00	
Irvington, Rev. Rufus S. Underwood,	50 00	
Lakewood, Presb. ch., m. c.	8 15	
Newark, A friend,	2 00	
Summit, Cent. Pres. ch.	50 00	120 15

PENNSYLVANIA.

Farmington, Alfred Cowles,	10 00

MARYLAND.

Frederick City, ——,	10 00

DISTRICT OF COLUMBIA.

Washington, E. S. C.	15 00

VIRGINIA.

Winchester, A "Widow's mite,"	5 00

ALABAMA.

——, A missionary's offering,	1 00

OHIO.

Belpre Centre, Cong. ch.	5 61	
Burton, Members of Cong. ch.	43 10	
Cincinnati, Lawrence St. ch.	15 04	
Greenwich, Friends,	7 00	70 75

INDIANA.

Westchester, Cong. ch.	5 00

ILLINOIS.

Aurora, Cong. ch.	13 00	
Brimfield, J. P. Bowman, 5; Mrs. H. O. Burt, 5; for the new school building, Monastir;	10 00	
Chicago, 1st Cong. ch. 310.66; Union Park ch. m. c. 12.53; A member of 1st Cong. ch. to const. Mrs. SALOME MERRILL, H. M. 100; Mark Skinner, 250; A friend, 5;	678 19	
Cobden, Isaac G. Goodrich,	10 00	
Galesburg, Rev. S. R. Thrall, for the new sschool building, Monastir, 40; "A friend," for the new school building at Monastir, 50;	90 00	
Jacksonville, Cong. ch.	56 00	
Kewanee, Cong. ch.	112 00	
Malta, Cong. ch.	7 50	
Ottawa, 1st Cong. ch.	94 40	
Plainfield, Cong. ch.	16 36	
Payson, Cong. ch.	15 00	
Summer Hill, Cong. ch. 10; Two friends, 20;	30 00	1,132 45
Legacies. — Aurora, H. C. Paddock, by Rev. S. J. Humphrey,	250 00	
		1,382 45

MICHIGAN.

Calumet, Cong. ch.	249 69	
Grand Rapids, 1st Cong. ch. (to const. Mrs. MARY HOLLISTER, H. M. for Cent. Turkey mission,	100 00	
Lansing, Plymouth Cong. ch.	49 76	
Niles, William Wares,	20 00	
Old Mission, Mrs. Tracey,	50	
St. Ignace, Cong. ch.	5 00	424 95

MISSOURI.

La Grange, Ger. Cong. ch.	2 00	
St. Catherine, Cong. ch.	3 00	5 00

MINNESOTA.

Cannon Falls, Cong. ch.	5 00	
Hamilton, Cong. ch. for Bihé Mission,	3 00	
Hawley, Rev. L. Kribs,	10 00	
Minneapolis, Plymouth ch. 38.05; 1st Cong. ch. 8.78;	46 83	64 83

IOWA.

Algona, A. Zahlten,	10 00	
Almond, Cong. ch.	3 65	
Grinnell, T. P. Carleton,	4 00	
Montour, Cong. ch.	21 06	
Newton, Cong. ch.	4 50	
Shenandoah, Cong. ch.	13 65	56 86

WISCONSIN.

Brant, Mrs. E. W. Scott,	2 00	
Geneva, E. S. Warner,	10 00	
Lancaster, A friend,	5 00	
Racine, First Pres. ch. m. c.	9 39	
Raymond, Cong. ch.	10 00	
Rosendale, Cong. ch.	40 00	76 39
Legacies. — Darien, Lydia L. Sheldon, by Charles Allen, in part,	17 43	
		93 82

KANSAS.

Arvonia, 1st Cong. ch.	5 83	
California, Outstation,	1 60	
Louisville, Cong. ch.	2 20	
Manhattan, Harvey Marshall,	6 00	
Reading, English Cong. ch.	6 00	
Waubaunsee, 1st Ch. of Christ,	6 25	27 88

NEBRASKA.

Omaha, Geo. F. Wade,	20 00	
Osceola, Cong. ch.	4 00	24 00

OREGON.

The Dalles, 1st Cong. ch. and so.	9 30

COLORADO.

Colorado Springs, P. S. Halleck, for Mexico,	15 00

WASHINGTON TERRITORY.

Seattle, R. McComb,	4 00	
Skokomish, Cong. ch.	23 15	27 15

WYOMING TERRITORY.

Cheyenne, A friend,	5 00

CANADA.

Province of Quebec. Montreal, Ann. Pres. ch.	500 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Maratha Mission, Mrs. Fitzgerald, 4.12; Mrs Kirkwell, 82 c.	4 94	
Turkey, Harpoot, Rev. H. N. Barnum, D. D.	10 00	14 94

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 1,400 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer.* 500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. s. s.	10 00
VERMONT. — Bennington, "Green Box Bank Co." 65.50; Burlington, Infant class, 26.02; A little boy for the Indians, 50 c.	92 02
MASSACHUSETTS. — Groton, Cong. s. s.	10 00
NEW YORK. — Binghampton, Henry L. Niles, for school in Central Turkey, 15; Ithaca, 1st Cong. s. s. for "Nathaniel," 30; Sherburne, Cong. s. s. 36.19; West Java, Cong. s. s. 10.11;	91 30
OHIO. — Findlay, Cong. s. s.	4 04
ILLINOIS. — Chicago, Randolph St. Mission School,	25 00
WISCONSIN. — Janesville, Cong. s. s.	3 52
IOWA. — Newton, Cong. s. s.	1 00
	236 88

Donations received in September,	11,526 41
Legacies " " "	7,302 09
	$18,828 50

FOR YOUNG PEOPLE.

VISIT TO A ZULU KRAAL.

BY REV. JOSIAH TYLER, NATAL.

Zulu architecture is decidedly of a hay-stack order. Approaching a kraal, or village, you see nothing but a fence of bushes and poles, circular in shape, within which stand half a dozen or more wicker-work huts covered with hay.

A ZULU KRAAL.

They are not all so fine as the kraal which is here represented. Creep into one of the huts on your hands and knees, Zulu fashion, and take notes. That fence you see on one side of the hut, about two feet high, is to separate the goats, or calves, from the human occupants of the hut. Opposite are some large earthen

dishes for food, but no cup-board and no place for one. There is the fire-place, a saucer-shaped excavation in the ground, made of ant-heap, a glutinous kind of earth, to keep the coals from scattering. In those clay pots, with stones for legs, their food is cooked, — meat, Indian corn, pumpkins, sweet potatoes, and other vegetables.

Does the smoke annoy you? Seat yourself at a distance, keeping your head low, for that which does not escape by the door, the only chimney, settles in the arch above. You will notice that the poles above are already black and shining from the sooty accumulations of years. Are you thirsty? The mother of the house will hand you a calabash containing some *amasi*, or sour milk. Do not reject it, for it is not skimmed, but rich with cream, adapted to the climate, not a bad substitute for ice-cream. Would you prefer something more stimulating? A dish of home-made beer is at hand, but better suited to native taste than to yours or mine. If inclined to eat a regular meal, help yourself with your hands to boiled corn, and for desert, finish with squash, or sweet potatoes. Are you sleepy? A little girl will sweep with a bunch of grass a place on the floor, and lay down a rush mat on which you may recline. She will then hand you a pillow, or six-legged stool, a foot long, and six inches high, telling you to place your neck, not your head, upon it. The idea being too suggestive of a guillotine to be pleasant, you decline, but you will understand why the Zulus prefer it to any other when you look at the elaborate arrangement of their hair, on which some friend has been employed a half a day or more, and which must not be disturbed. If the barking of dogs and the incessant chatting of the natives forbid repose, notice carefully the inhabitants of this singular abode.

ZULU HEAD-DRESS.

ZULU MEN.

There is the head man, or owner of the kraal. Have you ever seen a stronger looking man? How tall, muscular, and well-built every way! Pity, you say, that he will wear those cow's skins and monkies' tails about his body, but remember that this has been the dress of Zulu men from time immemorial. Observe that gutta-percha-like ring on top of his head. How curiously the hair has been fastened to it and risen with it. The man often makes a cushion of the hair under the ring, inserting in it articles of general utility, such as tooth-picks, needles, and a snuff-spoon, which, by the way, is his only handkerchief. How nicely polished he keeps that ring! Yes, 't is his pride, his badge of manhood. Touch that, and you will insult him grievously. Zulu men have been known to die rather than part with the head ring. Chat a little with this lord of Zulu creation: —

"Saku bona niganì." [I see you friend!] This is the invariable salutation.

"Are you a happy man?"

"Yes, but I should be more so if I had more cattle."

"What would you do with them?"

"Exchange them for more wives."

"What, not enough already?"

"No, I have only six. My father had ten."

"Not a good custom this, my friend, one which keeps the Zulus in degradation."

ZULUS AT HOME.

"Oh! that is according to your fancy. We black people are of another race altogether. Our tastes are very different! We shall never abandon polygamy."

"What do you intend to do with that intelligent little daughter of yours, yonder, who is looking at us so intently?"

"Sell her when she is old enough for ten cows, with which I shall purchase another wife."

"Give her to me, and I will teach her to sew, read, and write, and become a useful woman."

"No, no; you white people spoil our girls. In your hands they become lazy, will not marry the husbands we select for them, know too much," etc.

Seeing him fixed in his opinion, we leave him, not, however, without appealing to his conscience, of which, thank God, no being, however degraded, is destitute.

ZULU SPIRIT DOCTORS.

The Kaffirs of South Africa believe that evil is brought upon them by wizards, or bad spirits. If a man is sick or dies somebody is supposed to have bewitched him, and an effort must be made by consulting the spirits to find the wizard. The picture below is a good representation, as I can testify from personal observation, of the manner in which the Zulus consult the ancestral spirits. In this case the chief agent is a female, for the Zulus allow women to be their priests. You see near the door of the kraal the sick man supported by

"DOCTOR" SEEKING A WIZARD.

two of his wives, anxiously awaiting the reply of the spirits, and the priestess has worked herself into a frenzy. She has already marked one of the men as an *Umtakati*, or wizard, and he will soon be tortured, perhaps murdered in cold blood. The power of these "spirit doctors" is very great, and even converted Zulus do not wholly lose their fear of this class of persons. Many years ago one of these "doctors" visited a sick relative who was a member of a mission church, and told the converts that they would all die if they remained with the missionary. The result was that many went off to the heathen kraals; yet after a time some returned. But now the power of these heathen doctors is much broken. Let us pray that it may soon cease altogether.

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